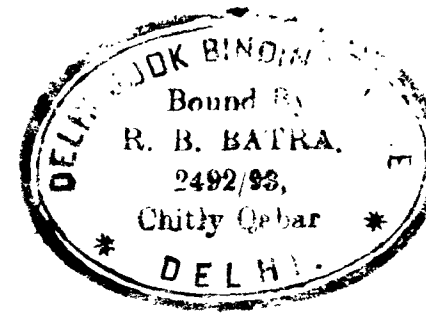
GOVERNMENT OF INDIA

DEPARTMENT OF ARCHAEOLOGY

CENTRAL ARCHAEOLOGICAL LIBRARY

CALL NO. 294.305 M.B.
Vol.50

D.G.A. 79


DELHI BOOK BINDING
Bound By
R. B. BATRA,
2492/93,
Chitly Qabar
DELHI

# THE MAHA-BODHI

## JOURNAL OF
## THE MAHA BODHI SOCIETY

## CONTENTS


| | PAGE |
|---|---|
| PHILOSOPHY OF BUDDHISM AND ITS MESSAGE TO THE WORLD—*By P. Vajiranana* ... ... ... ... | 1 |
| HE WALKED IN THE FOOTSTEPS OF THE BUDDHA—*By St Nihal Singh* ... ... ... ... | 4 |
| THE RANGE OF THOUGHT—*By Sri Nissanka* ... ... | 16 |
| WHAT BUDDHISM HAS DONE FOR HUMANITY—*By Dewan Bahadur K. M. Jhaveri* ... ... ... | 20 |
| WORLD'S END—*By Bhikkhu Dhammapāla* ... ... | 22 |
| THE SOCIAL VALUES OF BUDDHISM—*By Radha Kamal Mukherjee, M.A., Ph.D.* ... ... ... ... | 24 |
| THE WARKARI SECT OF THE DECCAN—AN OFFSHOOT OF THE MAHAYANA BUDDHISM—*By K. A. Padhye, B.A., LL.B.* | 28 |
| INVOCATION—*By Jayasena Bijaya Ratna* ... ... | 31 |
| *THE PITHS—By A. Christina Albers* ... ... ... | 33 |
| BUDDHIST WOMEN OF FAME—*By Sister Vajira* ... | 34 |
| NOTES AND NEWS ... ... ... ... ... | 39 |



**Vol. 50]** **JANUARY** [No. 1

**2485 B.E.** **1942 C.E.**

Price per copy As. -/6 -

...RAL ARCHAEOLOGICAL
LIBRARY, NEW DE...
...33456
21.1.58.
294.305
M.B.

# THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA
IN MAY 1892.

*"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."*

—MAHAVAGGA, VINAYA PITAKA.

Vol. 50. ] B. E. 2485 JANUARY, C. E. 1942 [ No. 1

## PHILOSOPHY OF BUDDHISM AND ITS MESSAGE TO THE WORLD

BY P. VAJIRANANA.

(In honour to that Great Sinhalese, the late Ven'ble Siri Devamitta Dhammapala the founder of the M. B. S. and the pioneer worker for the re-establishment of Buddhism in modern India).

An adequate account of the Philosophy of Buddhism would have to include all the fundamentals and outstanding points of the Buddha's teachings on ethics, logic, psychology, matephysics, etc., in comparison with other systems of philosophy. For obvious reasons such a thing cannot be attempted here. As a courtesy in responding to the invitation extended to me by the Hon'ble Editor of this Journal, and as a commemoration of the great event of the Golden Jubilee Celebration of the Maha Bodhi Society, I shall endeavour here only to make a brief outline of the essential teachings of Buddhism and its message just to draw the attention of the readers towards the objective validity and greatness of the Buddha's unique contribution to the world's commonwealth of spiritual treasure and to the attainment of lasting Peace.

To all intents and purposes Buddhism is a science of life, and also a philosophy of man and his destiny. As such it is unique, and is sufficiently self-contained to warrant a pre-eminent separate treatment, independent of all other systems of religion and philosophy of the world. It is a system of *Vibhajja-vāda,* proceeding through perceiving

294.305
M. B.

and judging, by way of generalizing and unifying the known facts of existence, the only way by which we are able to realize the Truth of the unknown in its quintessence. Its philosophy is a consistent body of knowledge based on personal experience and realization of the Buddha himself. It is a system of no soul and no god, a system seeking the cause of life within, not without. It acknowledges self-realization to be more important than the study of cosmic changes, whilst special stress is laid upon the cultivation of mind as being more necessary than mere act of devotion. For, liberation is to be attained by self-mastery and self-purity, wherein the belief in an unseen is of no avail.

To understand the full significance of the Buddha's teaching, let us take a brief survey of the other systems of thought reviewing the outstanding points in their historical development.

A student of the history of philosophies may point to the fact that the current systems of thought—Monism and Dualism, Materialism and Idealism, Atheism and Pantheism and Eternalism, Pragmatism and what not—all have their basis in the animistic views of the savage mind. From that earliest stage of crude Hylozoism when there was no distinction between animate and inanimate beings, but all were thought of as endowed with conscious life similar to that of man himself, men raised the question of the nature of the underlying substance of the world around them. They answered this question first in a non-mythological, impersonal manner and identified the primary principle of the universe with a natural element such as water, fire or air, from which all things originate and into which they dissolve again. It is also significant that the early philosophers of the Vedic school, as well as those of the Ionian school, were extroverts, *i e.*, their interests were centred upon cosmic changes rather than upon themselves. By an analogical interpretation of nature in the light of the primitive's own experience they sought for the principle by which the meaning and the motive of the universe might be explained. The ontological question which covered everything for them was that of the undying substance of the world around them. They first considered *what*, not *who*, had produced all these things ; and of what nature was the motive force. From the early Vedic thinkers down to the Sankhyas and the Jains, from the early Ionian thinkers down to Heraclitus—they all sought to explain this question of the material universe in a similar fashion. Their explanation was in terms of "the Indeterminate", "the undifferentiated", impersonal semi-material substance. But the ultimate matter, of which they thought was a living matter, identified very often with life (jiva or pran) and called "atman", soul. This atman was all-pervading ; "all matter is alive, and all living things have a soul". This vague adumbration of the existence of an eternal thing like the soul, which was already presupposed by the hypothe-

sis of the primitive man who was a phenomenal dreamer, had given rise to the metaphysical theories of existence as a transition from the crude Hylogoism into pantheistic ideas in a later period of speculation.

The Soul was considered as living in a frame which was the human body, and at death finally departed from it to live on as a ghost in a state of felicity or suffering. This lies in the very basis of all ghosts and gods, and therefore of religion. The question of ontology then changed into "who has produced all these things?" They answered this question in terms of a god-head, as Brahma the Supreme Being, or Prajapati, the father of the universe, or Sat, the Imperishable. All superstitions and dogmatic theories of metaphysics and theology, with their never-ending arguments, are based on these beliefs, and those who grapple with them are insensibly drowned in paradoxes and difficulties which multiply and grow the farther they advance.

All these views of early philosophers fall into two extremes: the materialistic conception which denies every survival of the individual after death and the eternalist conception of an individual soul which transmigrates from body to body in accordance with Karmic action and would finally be absorbed into its origin, Paramatman, the Great Soul. Avoiding these two extremes the Philosophy of Buddhism takes a middle course.

In the light of the Buddhist philosophy the mighty drama of the cosmos is no longer cast on the narrow stage of speculative philosophers, with their divine architects and subtle theories of creation and emanation, and with a few thousand years of age. It is pictured as infinite, immeasurable, with neither creation nor annihilation, but with eternal change, a complexity of the laws of becoming, a conglomeration of whirling particles, whose movements are too swift, to be traced. There is no being, there is only becoming. The state of an individual or a thing distinct from its surroundings is unstable, temporary, and sure to pass away. In every case, wherever there is a beginning there must be an end. The continued unity of material and mental elements casts the shadow of individuality. It is but a heap of compound, without essence or a permanent entity. Every thing or being is inter-related and inter-changed; nothing is the same for two consecutive moments. There can be no individual existence without a unity. There can be no unity without a becoming. There can be no becoming without a change, and there can be no change without a dissolution, a passing away which, sooner or later will be inevitably completed.

Now such thoughts are quite familiar to scientific minds, and they are recounted in the fundamental theories of Western scientists such as Einstein, Eddington and Jeans, who dazzled the modern world with their revolutionary conceptions of the universe. Scientists acknowledge these ideas which were taught

by the Buddha twenty-five centuries ago as being true of all inorganic substances, and also of living organism including our own and those of the divine.

The ontology in the Buddhist philosophy is explained in term *Dhammatā,* literally, the law of evolution and unfolding ; and it contains five niyamas, the laws or conditions of evolution or manifestation. They are (1) *utu-niyāma,* the seasonal law of manifestation of inanimate physical phenomena, (2) *bija-niyāma,* the law of vegetative or hereditary power of manifestation of given species of reproductive nature ; (3) *citta-niyāma,* the mental law of thought manifestation in the domain of psychology ; (4) *kamma-niyāma,* the law of karma in the domain of moral retribution ; and (5) *Dhamma-niyāma,* the law of spiritual evolution. These are distinguished between a lower and higher form of wisdom as the outposts of the mundane and supra-mundane knowledge of self-enlightenment ; and as path of liberation, its religious expression is dealt mainly with the last three.

---

# HE WALKED IN THE FOOTSTEPS OF THE BUDDHA

By Sr. Nihal Singh

## I

It must have been in the summer of 1903. Or it may have been towards the close of that year or even early in 1904. Which? I cannot exactly recall, now some four decades later. A few weeks this side or that —or even a few months one way or the other—will not, however, make a whit of difference to this chronicle.

In some newspaper or magazine that fell into my hands at that time I came upon an article, or may be the report of an address. The Anagarika Dhammapala was the author (or was it the lecturer) ?

Anagarika meant the "homeless one," I said to myself—a man who wandered from place to place.

That fact raised a tempest within my young breast. It impelled me to step out of the petty Punjab town nestling not far from the foot of the Kangra Hills, in which I dwelt at the time with my father.

As I studied the printed words I realized that Dhammapala was a purposeful wanderer. He was Anagarika because he wished to carry the light of the true knowledge to those who stuck to their homes and had not glimpsed the way to right living.

That purposefulness established a kinship between the "Homeless one" and myself. Correspondence ensued.

It was a clandestine correspondence upon my part. So eager was I that

none of my people should prevent my leaving home that each evening I walked nearly two miles to the post office so as to be there when the mail was distributed. If the postman had delivered, in the ordinary way, letters meant for me, perchance my father, shrewd man that he was, might have guessed what was happening and forbade my going.

A fortnight or so later I was on my way to the "Homeless one" then anchored at Sarnath. To me, at the time, it was only a name—a name, moreover, that could not be identified on any of the maps to which I could have access in that small, out-of-the-way town, twenty-five miles from the railhead.

## II

Outside the station at Benares (it must have been Benares Cantonment, though that fact is not clearly imprinted upon my memory), stood many vehicles. Some were more elaborate than others, but all were horse-drawn. My eye fell upon one that had just been freshly painted. The saddlery, too, was brand new. The young man in the driver's seat was a gay spark. He knew Sarnath, he told me, and would take me and my effects—only a small tin trunk and bedding—there for a sum that appeared to me to be reasonable for the distance, five or six miles, he said.

On the way the driver turned me inside out. He was a glib-tongued man. Persons who take to this way of earning a livelihood generally are the world over. This I was to discover soon afterwards.

It would have been much better, he suggested, if I had made my abode in Kashiji. Sarnath was a wilderness. Hardly a soul lived there. I was perhaps going to that *saddhu* who had recently built a bungalow amidst the ruins. Sometimes visitors did go there. He had himself taken more than one. They, however, went there only for an hour or two and came back to the city. None carried his luggage thither, or stayed. So on and so forth.

To this information the driver added, after we had crossed a small stream, which he told me was the Barna nala:

"People hereabouts regard the *saddhu* at Sarnath as mad. Why, otherwise, should he have spent good money in erecting a building amidst the ruins? Was there not land to be had in Kashiji?"

It was not his own money, of course, he continued. These *saddhus* knew how to get all the money they wished to have. If they would only impart the secret of their success in this respect to poor mortals, there then would be no need for him to be driving a tonga.

As the driver rattled on in this fashion I kept asking myself what I had let myself in for—what sort of a place was I going to?

Nostalgia gripped my heart with a steely clasp.

## III

Even after that mental preparation, the reality was dismaying.

The nearer I got to my destination, the more desolate became the scene.

Potsherds were strewn about as if myriads of children had been amusing themselves with breaking their parents' pots and pitching the broken bits to the four winds. Some giants, too, seemed to have been engaged in similar fun: for my eyes rested upon a stump that must have been a grand circular structure before the top of it had been hacked off. Bricks gaped from stubbly grass where they once had been set in some wall or pillar that had long since tumbled down. There were stones also, weather-beaten like human faces, weazened and wrinkled.

## IV

Just one sign of life was visible in the welter of all that desolation. It was a brick house. By the look of it, it must have been just put up.

It was not impressive in size. It was, indeed, like nothing I had expected it to be. The picture that I had formed in my mind was that of a spacious structure standing in the centre of a settlement filled with spiritual ministrants and novices, professors and students.

There was no warrant for my imagining all this. Nothing that had emanated from that building in the shape of a letter to me or a note or article for some paper or periodical, could I produce as a background against which my fancy had embroidered those details. Despite this, the picture that I carried in my mind was to me vivid and real. What I saw in front of me did not answer to my anticipation of it.

## V

The approach of the one-horse vehicle of which I was the only occupant save the driver brought some one from inside that building. It was a slender figure in a yellow robe.

"There is your *saddhu*," said the tongawallah. I got down and advanced towards the verandah.

The dismay that the sight of all that desolation had driven like a dagger into my heart disappeared the moment the Anagarika clasped me by the hand. The grip was not that of a man who had withdrawn himself from the world. Its firmness put heart into me, as did the smile radiating from his countenance.

Black, wavy hair, brushed back from the forehead, fell in a multitude of ringlets against the nape of his neck. The brows were pencilled somewhat lightly. Between their arches, the ends far apart, ran down, in a perfectly straight line, a nose with nostrils thin and sensitive like those of a thoroughbred Arab horse. A small moustache covered the thin upper lip. Round the chin ran a short, curly beard.

Even in the first moment of our meeting I was attracted by the look in his eyes. It was kindly—yet combative. If it indicated the seer, it also proclaimed the fighter.

## VI

It did not take me many days, living under the same roof with him,

to discover that the Anagarika's personality was a transparent one. He was not only lovable but also loving. He was understanding. It was easy to talk with him—easy to confide in him. So one day while at our midday meal I related to him what the tonga driver had told me on the way,

"You can speak without fear of hurting my feelings," he said. "Many persons here think I am mad. Who else but a mad man would pitch his camp in this brick-bat strewn wilderness—miles away from the nearest city?

"I am not angry with them. I have compassion for them.

"It is not their fault. Their minds have not been illumined with knowledge. How can they have any vision?

"If they only knew it, this soil is sacred. This is Holy Isipatana. Here dwelt the Tathagatha, first as a Boddhisatva and later as the all-knowing, all-perceiving, all understanding Buddha. Here he set the Wheel of the Law going—delivered his first sermon—commenced his ministry.

"It is because this spot is so holy that I have come here—built a little house to serve as a centre for reviving the faith—for spreading the message far and wide."

## VII

Prior to coming to Sarnath, the Anagarika told me, he had fixed upon Buddha Gaya as his headquarters. There the Lord was vouchsafed *Bodhi*-illumination—while seated under the sacred Bo tree—the tree of knowledge.

When the Anagarika went originally early in 1891, he had no idea, he said, that he would elect to engage in such work there. He was then on a pilgrimage to the Maha Bodhi spot.

What he saw at Buddh Gaya incensed him. Images of the Lord lay helter-skelter all about the place. The temple was used as a shrine for Siva worship. The offerings made by Buddhist pilgrims, who came from Nepal, Burma, Ceylon, and China were appropriated by the Mahant. Not one cent (* was used for Buddhist purposes.

* From the Anagarika I learnt that in his country (Ceylon) there were no pice. Instead there were cents—100 (copper) cents to the (silver) rupee.

So wrath was he that almost without a second thought he determined to inaugurate a movement to put an end to these intolerable conditions.

With that object in view he organized the Maha Bodhi Society within a few weeks of coming. In the autumn of that same year a conference was held. It was attended by Buddhists from far and near. The delegates unanimously resolved that a monastery should be built, a college established, and the Buddhist scriptures made available in Indian languages. In the following summer he started the Journal of the Maha Bodhi Society.

## VIII

Vested interests, no more merciful because they worked in the guise

of religion, took fright. Every conceivable species of boycott was directed against him. The object was to rob him of his peace of mind to render his life unbearable—so that he would leave the place of his own volition.

For the sake of the work he put up with these annoyances. His patience, however, served only to aggravate his persecutors. To drive away the Buddhists, physical violence was threatened. When no attention was paid to menaces, several priests were actually assaulted while engaged in worship at the temple.

Even when work took the Anagarika away, in one instance to the United States of America to attend the Parliament of Religions, he got back to Buddh Gaya as soon as he could All the time the hope burned brightly in his breast that he would be able to make the temple a centre of Buddhist worship and activity.

Late in 1893, or may be early in 1894 he decided that the time had come for him to put forth a supreme effort. Even if he perished in the attempt, he would persist, till an image of the Lord Buddha stood upon the pedestal near the back wall of the great hall of the temple. Just outside it was the spot where the great event had taken place—Sam-Bodhi had dawned upon the Lord.

Dharmapalla had with him the statue he needed for the purpose. It was carved in the likeness of the Lord by a master-sculptor hundreds of years ago and a Buddhist priest had made a gift of it to him.

## IX

One morning the Anagarika had the image taken out of the case in which, carefully packed, it had been brought from across the waters and had lain unopened. With *Bhikkhus* and laymen in attendance, it was carried reverently into the temple precincts.

It was no clandestine movement. Quite the contrary. The processionists marched slowly, rythmically, in broad daylight. There was chanting of sacred texts punctuated, I seem to recollect being told, by joyous sounds from musical instruments appropriate to the occasion.

The sight of that procession infuriated the vested interests. They swooped down upon the men carrying the image. Figures with shaven pates and yellow robes were as roughly handled as were those in the habiliments of the workaday world.

Thus ended an effort, brave in conception, brave in execution. Its author was heart-sick: but even at that black moment he was not turned away from his purpose, except for the moment. He determined to bide his time to seek another opportunity, or, if none came, to make one for himself.

The vested interests, however, proved too much for him. He was virtually, if not formally, ordered to quit Buddha Gaya. Having no choice left him, he went.

As he went he vowed that he would move the machinery of the law to give gack to the Buddhists what had been theirs since the days of the Lord Himself. It was theirs

in virtue of the great striving of the noble soul that had there won his ever memorable victory against the legions of Mara—the Evil One.

## X

Almost four decades have winged their way to the darkness beyond since these words were spoken. They echo back from the void. My ears ring with them.

How valiant was the man who uttered them. How high his purpose. How iron his resolve.

As I write I can see the thin, yellow-robed figure, crowned with a mass of dark ringlets, standing against the wall of the small room at Sarnath used as a sitting room and library combined. The eyes are lit with a fire that burns somewhere deep in his soul. The face, ordinarily thin, wan, sallow, is aglow with righteous indignation. The words fall from his lips like bullets from a machine gun.

## XI

In the course of the narrative and, in fact, almost every talk that the Anagarika had with me during my early days at Sarnath, he spoke of "Don" this and "Don" that. Puzzled, I asked him who these Dons were

"Ah! Sure enough. You have not been to Ceylon. Not yet, I had better say. So you do not know much about us."

Then, for my express benefit, he turned the pages of the Island's history backwards.

When the Portuguese were masters of the "Low Country," he told me, a system meant to demoralize the Buddhists was inaugurated. Sinhalese who did not have a single drop of Portuguese blood flowing in their veins and who did not believe in the Christ, were given foreign names. "Don"—a title of honour in Portugal, was bestowed upon men whom the rulers wished particularly to corrupt.

Marriage among non-Christians had to be celebrated in a Christian church. It otherwise would not be legal or binding. The issue of any union upon which the Christian seal had not been affixed would, in fact, bear the brand of a bastard. There was, therefore, no alternative for the Buddhists of the maritime regions of Ceylon under the Portuguese heel but to submit.

Thus it came to pass that the Anagarika's father, though a pure Sinhalese on both sides and a devout Buddhist, bore the name of Don Carolis.* His marriage had taken place in a church.

* Some years later, when, in the course of my world-wandering, I landed at Colombo, I found that the shop specializing in the finest furniture there, was run under the name of Don Carolis. It belonged to the Anagarika's people. His younger brother—Dr. C. A. Hewavitarne—received me with open arms. Among the places to which he conducted me was a weaving institution named after their mother—Mallika. She had died not long before. Almost every one I met attested to her zeal in the Buddhist cause.

The naming ceremony of the first issue of this union—none other than the Anagarika—took place in the

cathedral in the Pettah (just outside the Fort) in Colombo. The name given the child was Don David. This he changed to Dhammapala.

## XII

Coming, as I did, from the Punjab that for millenniums had cherished the Sanskritic tradition, I was quick to notice the Anagarika's habit of dropping the "r's". He said *dhamma*—never *dharma*. He wrote his name as Dhammapala—not Dharmapala, as I would have.

I asked him why he did so.

"For the same reason that the Lord did," he replied.

That startled me. So I begged him to explain.

"When the Tathagatha began his ministry near the spot where we are talking," he told me, "he could have used Sanskrit. He knew the language—had studied it. He was moreover, the Buddha. Nothing was hidden from him.

"He, however, did not wish to use the language of the learned.

It was not to the pandits that he was anxious to deliver his message. They would only quibble over his words—split hairs, metaphorically speaking, as had for ages been their practice.

"He was desirous of reaching the common people. His concern was with the masses. It was they that he was eager to bring to the right path of living.

"He, therefore, chose the common speech. This was Pali—the Maghdi Pali—the language in use by the populace in Maghda."

This explanation appealed to me. "Guru Nanak, the first among the Sikh preceptors," I told him in return, "inaugurated a similar practice. The pandits criticised him for using the "vulgar" speech—or the vernacular, as it would be called today. His concern was with the masses. He stuck to that language, instead of employing Sanskrit—the medium of talk of the literati".

## XIII

Those were days of heavy work for the Anagarika—and for me. He was writing morning, noon and night, all in his own fine, clear, bold hand.

The Maha Bodhi Journal had to be got out every month. The contributors were few. It was, besides, no easy matter to coax articles from them. Usually he had to fill most of the pages himself, with articles, notes, replies to correspondents, and the like. He did so cheerfully—expeditiously.

In addition to this literary and editorial work, he had a large and far-flung correspondence. Letters came to him from all over the globe. He replied to every one, often by return of mail.

Sinhalese calligraphy fascinated me. Though I could not read a word of it, it looked remarkably even and neat. His pen moved fast.

He worked on brochures, too. One I particularly remember. It was a Buddhist Catechism. He took great pains with it, scoring out a word here and adding another in its place, inserting a clause or excising one.

Such was not his habit. He usually wrote straight off. Often without changing a word or altering a comma the manuscript would be sent on to the printer. The proofs, too, were corrected more for the mistakes made by the typesetter than for the improvement of diction.

When I, all eyes at that stage, said something about the labour he was giving to the work, he remarked, in his frank, simple way, that he was preparing a catechism of Buddhism. He wished every question to be plain—every answer to be precise. No word must be used that could be left out. He must be sure, too, that no word would offend against the spirit of the Lord.

## XIV

What an amount of reading he did in those days. Newspapers, magazines, reviews and books were sent to him from all parts of India, and other countries of the world. Only a few of these pertained to Buddhism, or even to religion. Most of them dealt with topics of a general character—current affairs and economic, social and political questions.

He glanced at some. If they contained anything that was of use, he clipped it. The rest was flung into the capacious waste-paper basket, always standing near the small desk at which he sat.

A few he read with care. Passages were marked at the side or lines underscored.

Books that he meant to keep were put on the shelves. Cases with glazed doors stood back to back in the front room, screening the portion where we ate from that we used as a parlour.

Most of the books on those shelves in my time had been collected by the Anagarika in his travels. From these he would select one and give it to me to read.

"Up From Slavery" was the title of one volume. Bound in red cloth, it had been issued from a New York Publishing house (Double day, Page & Co., I believe). It contained a simple, straight forward chronicle that moved me to the depths of my being.

The author—Booker Taliofero Washington—had been conceived and delivered in slavery. He could not tell, for certain, who his father was —possibly a white man who had taken advantage of a negro bondswoman.

By sheer will-power he managed to get to a school that had been recently started by General Armstrong at Hampton, Virginia, one of the "Southern" States. There he earned the goodwill of the Yankee teacher who admitted students by the painstaking care with which he swept and dusted the room she used as her office.

After he had learnt all that the Hampton Institute could teach him, he elected, not to feather his nest as he might well have done, but to devote all the brain and brawn-power he possessed to the upliftment of his kind. At the time he wrote the story of his life he was running an educational institution that, in point of size and usefulness, was one of the

most important in the world. He was recognized as the greatest leader among Afro-Americans and one of the foremost educators of our time—of any time.

After I had told the Anagarika how that autobiography had impressed me, he simply said:

"There are two things to learn from it:

"(1) Neglect no means of self-improvement; and

"(2) Do not be selfish. One must extend to others the advantages that one has received."

## XV

The Anagarika certainly did that. Men came to him any day of the year—all days. They came from near and from far.

I had a feeling that some were merely curious. They sought him out merely to see what he looked like—how he talked and behaved—how he lived.

Others were in earnest—a few deeply in earnest. They came to the small, newly built brick bungalow to have their doubts removed.

The Anagarika was very accessible. How often did I see him, in those days, leaving an article in the middle of a sentence to attend to a caller. To one genuinely desirous of learning, he would go on talking. He, however, attached great value to time and would not permit any one to waste it.

## XVI

Now and again the routine was varied and we went to town. A four-wheeler, painted black all over to hide its rickety joints and drawn by a pair of lean, sickly looking horses, used to be bespoken for such an occasion. In this, seated side by side, we two would sally out soon after our early morning tea.

On one occasion we went to a house that was at the moment tenanted by a couple that greatly interested me. The husband was from the North-West Frontier—the son of a squire of a large estate—who had been with me at college, but one or two classes ahead of me. His wife was of Bengali stock, her brother the editor of a well known daily newspaper and his twin a medical man in London. They lived in a style that was neither Eastern nor Western, but was a mixture of the two.

Once, while we were having our midday meal at the home of this hospitable couple, the husband became annoyed at something that had gone wrong, or more likely had gone wrong only in his fancy. He turned red in the face. Turning towards his wife he severely reprimanded her.

Possessed of more self-control than he, she kept silence. It was plain to see, however, that she felt humiliated in the sight of strangers and was deeply pained at the incident.

I doubted, however, if her anguish was anywhere near so great as that of the Anagarika. His was a heart tenderer than a woman's. He could not bear to see any one in pain. His capacity for sympathy was almost illimitable.

## XVII

On another occasion we went in this very carriage into the interior of the city. This quarter was cut up into small squares and tiny oblongs for houses and shops. The passages for going to and fro were mostly narrow and often filled with litter and ill-smelling refuse.

The driver halted in front of a mansion belonging to some acquaintance of the Anagarika. The owner met us at the door-step and conducted us to a basement.

At the moment of our arrival several men were taking parts of a machine out of a huge packing case.

"A loom," the Anagarika told me.

I had never seen so large an one. Nor one so elaborate.

"The trouble is," he continued, "the people here do not know how to assemble the parts. I have had mechanics here. Weavers, too. The way they put it together, it will not work.

"Yet in Sweden I saw one exactly like this at work. It was easy and quick to operate. A child could sit at it and turn out yards and yards of finely woven cloth in a day.

"To help me out of this difficulty, I have asked an Englishman of my acquaintance to come here. He lives and works in Calcutta and is in Benares during the holidays."

It was Christmas, to the best of my recollection. Or it may have been Easter.

Presently the Englishman arrived. E. B. Havell by name, he was the principal of the Calcutta School of Arts.

He was not clean-shaven or with only a moustache, as had been those of his countrymen I had hitherto met. His face, instead, had a generous beard, reddish-brown in hue. It suited his visage, I thought—lent it distinction. Artists in Europe, I was told in a discreet whisper, affected that style in those days.

While Havell was examining the Swedish hand-loom, his mind drifted back to Calcutta. Not very far from the scene of his activities, he told us, effort was being made to improve the lot of the weavers. Looms of more efficient design than those they had been using were being introduced. Attention was also being paid to bettering their conditions of life.

He had learnt of this work through a pupil of his—Abanindranath Tagore. That young man's uncle—Rabindranath Tagore—had initiated the endeavour.

After Havell had finished talking the Anagarika, who knew the Tagores, quietly asked him:

"Now what do you advise? I am eager to see this loom in operation."

The painter-teacher had the honesty to say that the job was beyond him. He, however, promised to send down a mechanic from Calcutta who, he thought, would be able to put the matter right.

## XVIII

This side of the Anagarika's character had not been anticipated by me. Before I had met him I had taken him to be an idealist—a

dreamer. I had regarded all religious men as visionaries.

He, to my surprise, turned out to be a builder—an organizer. His scheme of building—of organization—did not begin and end with the mending of old religious institutions and setting up new ones. That work, by itself, he did not deem to be adequate to the need.

He who would serve humanity, he told me as we were going back from the meeting with Havell, who, in later years, became one of my close friends, must take man as a whole—an integrated whole. Attention must not be concentrated upon the spirit to the exclusion of the body. Body-building was as necessary as character-building. Upon material well-being was conditioned, to no small extent, spiritual welfare.

India was poor. The industries by which she was formerly thriving were decadent.

"Just go to the quarter in which the weavers live, in the city," he said. "What wretched hovels they occupy." And what a hand-to-mouth existence they lead!

"Yet they are craftsmen, many of them certainly so. They can—and do—turn out fine materials. Nothing like in quality what their forefathers did, to be sure. Still, considering that they are almost cent per cent unlettered and have hardly any resources, their handiwork is not without merit.

"When I was travelling in America and Europe, I said to myself that if people there had managed to improve economic and social conditions, so could people out here. That is why I have brought this improved loom. It would, I thought, serve to demonstrate how mechanical contrivances can save time and labour.

"But there are these difficulties. The loom cannot be set up even for demonstration purposes."

Undaunted by these obstacles was he. He knew that they were but temporary—that they would be removed—and that ere long.

## XIX

Nor was he oblivious of the wretched plight of the tillers of the soil. So little did they get out of their petty, overworked, unimproved farms that after paying the greedy landlord they had hardly enough left to subsist upon.

To extend help to them in a form that would enable them to help themselves, he had bought agricultural implements in the United States of America. During the weeks I was staying with him he was in correspondence with his friends there to send some one who would be competent to teach Indian peasants modern methods of agriculture.

In these and kindred matters a lady whom he had met by the merest chance was of great assistance to him. Mrs. Foster by name, she was American on her father's side and Hawaiian on her mother's. So great a faith did she have in him that in addition to giving him money lavishly, she gave him what was rarer and more valuable—kindly and often constructive thought.

## XX

Being a wanderer upon the face of the earth, much of whose adult life has been spent abroad, I did not, therefore, have the opportunity to revisit this part of India for a generation or more after I had left the Anagarika's hospitable roof. Some seven years ago the presence at the Benares Hindu University of my brother Gurmukh Nihal Singh, then at the head of the Political Science Faculty, took me there. The longing to set eyes once more upon a site where I had lived for a space when the world was still full of wonders for me, asserted itself and I had my brother motor me out to Sarnath.

What a transformation the place had undergone! The archaeologist's spade had been busy digging up what had been a wilderness strewn with potsherds and brick-bats. Foundations of buildings that, centuries earlier, had housed *Bhikkus* and that served as shrines had been unearthed.

I stood for a long while looking at the stump or the pillar that, under orders from Asokaraja, had been erected to mark the spot where the wheel of the Law was first set in motion. Then I went to the Museum hard by to see the lion capital that once surmounted the shaft and to examine the images, many of them the work of master sculptors, that the excavations had yielded.

After spending hours in these places, my brothers and I motored on to the entrance of the impressive pile that had been completed not long before. In the Mulgandika Vihara had been realized the dream of my old friend—realized not many yards from the place I had inhabited as his guest.

Enquiries made at the bungalow brought the welcome news that the revered Dharmapala was in residence and, though far from well, would like to see me. One glance at him showed that he had changed. Not beyond recognition, however. The change was physical, moreover. The spirit was that of the fighter—educator—builder—organizer—that I had known in the old days.

After we had finished with the past we talked of the future. He viewed it with equanimity. And no wonder: He was sure of what was to happen to him after he passed out of mortal sight.

"Make no doubt," he said to me, "I shall come back to this very land —come back to continue my work in the Lord's cause."

Those words ring in my ears. They ring a little louder than did those he uttered early in this century when I stood upon the threshold of life and he was in the prime of manhood, —and we two dwelt, for a space, under the same roof.

# THE RANGE OF THOUGHT

By Sri Nissanka.

Thoughts are things. Life is one stream of uninterrupted thought. From the moment of conception until death we think incessantly, thoughts good, bad and indifferent. Even in sleep we think. We think when we are conscious, unconscious, or subconscious.

Each thought moment has its birth, its death ; and its re-birth ; and this process continues without interruption. Thought travels far. It is the speediest thing known. We can project our thoughts from wherever we are to anywhere. All thoughts are controllable by effort. The more powerful the thought, the greater is its range of travel, the greater its power of permeation. An echo is the re-birth of a sound. Follow an echo and it will travel to the utmost limits of space. The germination of an artificial sound takes place in an artificial receiver such as in a radio set. But a thought charged with Karmic energy has life, and will impregnate only a negative cell in the natural world of life. As soon as a particular last thought is received in a cell equal to it, it stops and the period of gestation commences immediately and in the fullness of time it is re-born the same being, but not yet the same.

Just as a 500 volt current would fuse a 100 volt electric bulb, and as a 100 volt bulb is powerless to illuminate a 500 volt bulb, thus a sinner's last thought cannot impregnate the womb of a noble queen, nor can a good man's last thought create life in the womb of a miserable female. Although all last thoughts are projected through space and through everything good and bad, it only settles down when its Karma finds its proper resting place, and this happens without interruption.

Life is a process of consciousness. Whether it be in the animal, human, or heaven world. If we could only stop the vibrations of incessant thinking, if we could only interrupt or control the shortest possible wave length of a single thought moment, we should for ever cease to live. Just as everything from the smallest electron to the mightiest known planet revolves around its own axis and this intense motion keeps the worlds and all matter together ; so does life, vibrating with thought-waves, keep form together, giving to us the illusion of a concrete existence. Stop these revolutions, and everything—man and all around him—will be reduced to its component parts :—to nothingness. This is the Buddhist doctrine of Anatta, a realization which can only be achieved by meditation, capable of reducing thought by narrowing circles to the axis

which does not revolve nor even exist. So that in reality the circle of life has neither beginning nor end. As the range of thought is limitless, so is the range of beings.

The ultimate doctrine of the Buddhas is the purification of thought, and there is nothing and everything beyond this.

One life span of three score years and ten is hardly sufficient to achieve perfection. Much would depend on the handicap a particular human being has had in the race of life. A deaf mute cannot compete on the intellectual plane with one who is possessed of all normal faculties, nor can the wretch born to head hunting parents in Papuwa rival his more fortunate brother born in a cultured home. These sharp distinctions in men are accounted for in Buddhism as being the results of a character born of age-long experience from life to life. Each existence is the effect of some previous cause, and after cycles of births and rebirths life moves onwards towards the farther shore by the process of mind development, until it is so developed, cleansed and enlarged as to render it too subtle to exist in any human form subject to human laws.

Our vision is limited, but those who have seen larger horizons have left behind for us their observations and experiences to guide the footsteps of the seeker.

Hoary tradition has it that the stars that we see immediately above us form the Chathurmaharajika Heaven. Another version is that the various planets and solar systems which have been proved to exist, are in fact other world systems and are mentioned in the scriptures as the outer circle (Pita Sakwala). These traditions appear to afford a basis for reflection, for it is only reasonable that this litle Earth of ours should play only a minor role in the vast and limitless abyss of space, although we had been inured to the belief that our own minor world plays the major part in the universe. Had we not been taught to believe that man made his first appearance here and that the Earth really was a sort of father to all the other stars above us and that planets were merely stars and nebulae—except of course for their varying size and lustre—they really accounted for nothing except perhaps to illuminate the darkness of night?

Values change with vision and how insignificant must man and his contemptible world appear to the dwellers of the greater worlds of consequence beyond us, visible and invisible to the limited range of the human eye.

Are there then dwellers in all those stars that shine in the vault of Heaven? No one knows But one wonders why they should not be vibrant with life, for else it would seem to be a waste of so much space and energy. Why these exist at all, and why man alone should be granted the exclusive privilege of taking a worm's eye view of that which is known to be infinite, are questions which are as difficult of solution as is the problem, "Where are the Heavens?"

The mind of man has its place in the scheme of things just as much as an ant has its.

The following classification of the range of existence has been left for us by the utterly Awakened Ones, but it must not be supposed that there is nothing beyond this.

The first is Kāmaloka Consciousness ranging from the lowest stages to the bright Devaloka or Heaven World.

The world of the unhappy states of Hell.
The world of the wicked spirits.
The world of the unhappy spirits.
The animal world.
The human world.
The Deva world of the 4 rulers.
The Deva world of the 33 rulers.
The Devas of the Yama Gods.
The Devas of the Heaven of Delight.
The Devas who rejoice creating their joys.
The Devas who rejoice in joys created by other Devas.

These beings have shape and are recognizable.

The Second, the Rupaloka Consciousness :—

In this world the beings are recognizable but matter has been so attenuated as to leave only vague forms.

The lower Brahma Gods.
The higher Brahma Gods.
The highest Brahma Gods (Devas).
The Heaven dwellers of Lustre.
The Heaven dwellers of infinite lustre.
The Heaven dwellers in Radiance.
The Heaven dwellers in Aura.
The Heaven dwellers in infinite Aura.
The Heaven dwellers in full and steady Aura.
The Heaven dwellers of the Great Reward.
The Heaven dwellers of painless form.
The Heaven dwellers of immobile form.
The Heaven dwellers of Serene form.
The Heaven dwellers of Beautiful Form.
The Heaven dwellers of Clear Sighted Form.
The Heaven dwellers of Supreme and Resplendent Form.

THE HEAVENS OF THE FORMLESS

The Heaven dwellers of the Infinity of Space.
The Heaven dwellers in the Knowledge of Infinity of Consciousness.
The Heaven dwellers in the Knowledge of Nothingness.
The Heaven dwellers existing in the State of neither Perception nor yet Non-perception.

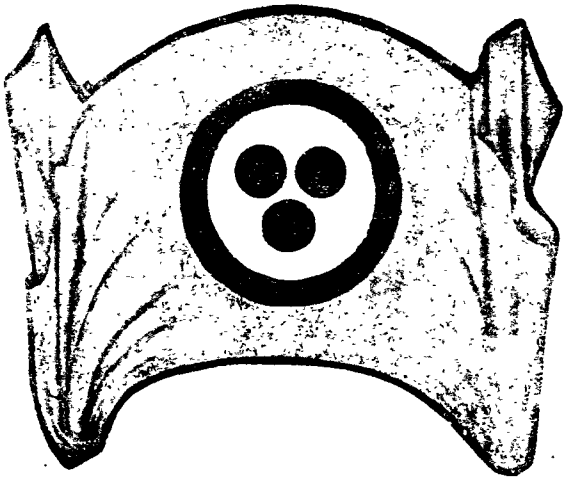
In the last named four Heavens the dwellers have neither shape nor form but they exist in a state ranging from consciousness to a state verging on non-consciousness ; and beyond this is Nirvana, where there is no life, no consciousness, no thought, no vibrations, beyond the world of joys and sorrows, where there is bliss, peace and eternity.

The Blessed One lay on his death-bed at Kusinara under the twin Sala trees and after he had preached his last sermon he closed his eyes and the Great Heart ceased to beat.

Then the Venerable Ananda burst into tears and demanded of the Venerable Anuruddha whether the Blessed One had finally passed away into Nirvana.

Now the Venerable Anuruddha who was an adept in supernormal powers, entered into a trance known as the Nirodha Samapatti and he sought to follow the dying consciousness of the Blessed One. The Venerable Anuruddha raced his own consciousness hard on the heels of the consciousness of the Blessed One just as an echo follows the sound, as far as the farthest limits of space and until he could follow it no more. And when he came to, he narrated his experiences to the Venerable Ananda and the assembled multitude, thus :

The Blessed One's consciousness pervaded the earth and thence to the Heaven world in successive stages even unto the Brahama worlds, and thence it soared upwards and ever upwards even to the Worlds Without Form, until it settled for one moment in the final State of the Heaven Dwellers in the State of Neither Perception nor yet Non-Perception, and back again in descending order into this world, when that Great Heart beat once more and was still for ever. But the Blessed One's consciousness rose again in ascending order towards Heaven as it had risen in the aforementioned manner up to the Highest Heaven when I could not be in touch with it any more ; for it had then entered into perpetual Pari-Nirvana.



# WHAT BUDDHISM HAS DONE FOR HUMANITY

By Dewan Bahadur K. M. Jhaveri.

To realise what Buddhism has done for Humanity, one has to consider the state of Society. When Buddha lived His preachings were a sort of revolt against the oppression of the lower by the higher classes, and the arbitrary rule of the Brahmin, in matters spiritual and material. Darkness reigned all around, cruel sacrifice of animals under the guise of obtaining salvation thereby, and un-meaning ritualism ruled the day. Brahmins were all powerful: They had fallen from the high state of selfless Rishis and Tapaswis. Asceticism was present in name only; and used as a cloak for non-ascetic practices. Laws were so framed that the Brahmin ruled the Ruler. In short, the Brahmin class did as it liked and a revolt against its arbitrary rule was overdue. Buddha saw and felt all this and was distressed. He keenly desired to reform Society and break the hierarchy of the Ruling, *i.e.*, sacerdotal class. He wanted to do away with custom and other social distinctions and aimed at the greatest good of the greatest number. It is against this background that his efforts at Reform are to be viewed.

The creed he propounded was so simple and straightforward that it appealed to all sane people. His mandate to those who believed in his creed was:

> Go Ye, O Bhikkhus, and wander forth for the gain of the many, For the welfare of the many, In compassion for the world, For the Good, for the Gain, for The Welfare of Gods and Men, Proclaim, O Bhikkhus, the Doctrine Glorious, Preach Ye a Life of Holiness, Perfect and Pure. (Mahavagga)

This dogma is of universal application, unexceptionable, one to which no one can object. That is why it appealed to humanity at large, and the creed spread over Central Asia, Tibet, China, Japan and Ceylon.

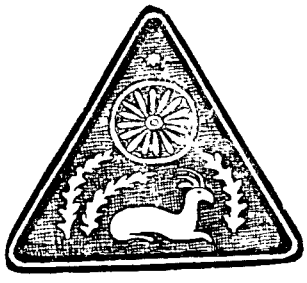
Some of the great religions of the world preach and teach that salvation can be obtained through mediators only. Buddhism does not require any outsider or mediator to get you to the blissful state. The attainment of beatitude depends on yourself. As he laid down in his First Discourse, the Path pointed out by him seeks to avoid the habitual pursuit of the pleasures of the senses and the practice of self-mortification, dear to the Brahmin ascetic. It further seeks to find means which would lead to the cessation of suffering. If

one cultivated (1) Right Faith, (2) Right Aspiration, (3) Right Speech, (4) Right Action, (5) Right Livelihood, (6) Right Effort, (7) Right Mindfulness and (8) Right Concentration, one was sure to attain Nirvana.

Buddha was a great scholar and specially of Vedic literature and Poetry. This greatly helped him in his position as a thinker and a teacher, and he was thus enabled to utter and promulgate Truths which were of universal application and acceptance. Evil could be avoided only by avoiding indulgence in pleasures of the sense. This is the doctrine stated by Him in His First Discourse, to recluses and Brahmins—who then held the field.

In one word, *Kalyano Dhammo* sums up his creed. He has said about it, "Come and see (*Ehipushyak Dharma*) for yourself, ascertain for yourself, and if satisfied, accept it." It lays down complete liberty of Thought and Action.

He preached chastity, brotherly love, Temperance and Kindness, above all "*Ahimsa*" in its widest sense, as interpreted by Mahatma Gandhi: *Ahimsa* in thought, in word, in deed: *Ahimsa* in every word, in deed: *Ahimsa* in every form and shape. This was done in order to bring into great relief the creed, canons and rituals of the Brahmin theocracy who sacrificed animals in thousands, in the name of religion. He said, "The Life of an insect is as precious as that of a man, therefore to kill the humble creature is accounted murder". To Him "*Ahimsa* was the greatest religion, in every way. This doctrine swayed humanity and hence the far flung influence of Buddhism.



# WORLD'S: END

By Bhikkhu Dhammapāla.

The world is misery! Who needs a proof? Are we not all bearing witness to this statement by our constant effort and desire to improve upon it? If perfection were reached, why longer strive for it? But can perfection ever be reached by striving?

"Gamanena na pattabbo lokass' anto kudācanan": "not by going can ever world's end be reached" (Ang. Nik.: Book IV: Puññābhi, sanda-vagga).

"The end" has a double meaning: aim and finish. Has the world an aim? What is the purpose of our life? Conceived in ignorance, begotten by the lust for life and born of craving and Kamma, our conception was a misconception. And what could be the purpose of a misconception? Does one ever ask a madman for the reason of his action?

Life has no reason to be, but as a mere result of ill-considered actions, it should be reconsidered and solved; for to understand a fault is to repeat it not. And this non-repetition will be the end, the finish.

Can this be done by striving? Any wills-act, be it good or bad, possesses the inherent power to reproduce itself, and hence it has the faculty to become Kamma-resultant. It is only by non-willing that the lust for life and life itself can be stopped on their endless road.

Should we then will non-willing? This would, of course, involve a contradition in itself.

Non-willing cannot be considered as an ideal. It is like the zero at the end of a sum in mathematics. Zero was not the thing we were looking for, because zero is naught. But we were looking for the solution of the problem, and lo! zero proves the correctness of our calculation.

We wish to find the solution of this life of misery. This connot be done by striving for the zero of non-willing, but by solving the factors of life, *i.e.*, ignorance × craving; these factors solved, non-willing will be the result, and the problem will be solved. Once having reached that zero-point, there cannot be a re-beginning. Zero multiplied or divided remains zero.

Not by meritorious deeds can Nibbāna be reached. For merit means Kamma; and meritorious (kusala) Kamma leads to rebirth. But any rebirth even in the highest heaven is impermanent (anicca), unsatisfactory (dukkha), soulless (anattā), wherewith the problem is not solved.

Impermanency and unsatisfactoriness can only be overcome when re-

birth is overcome. "Not by going can world's end be reached."

Are meritorious acts then useless? They are good and useful as a help and a means, but not more than that. Considered as the aim they become even harmful. For the Dhamma itself is compared with a raft which one should not carry along on one's shoulders after having crossed the stream. Meritorious actions are useful in keeping us aloof from bad actions. But if we live for the purpose of making merit, we make for ourselves a golden cage in which some day we shall find ourselves prisoners.

Is life in a golden cage more pleasant than in an iron one? In both, the most precious freedom is missing. Freedom is the goal ; and any life is thraldom.

"Thus, brethren, understanding the figure of the raft, not to speak of unrighteous ways, ye must also leave righteous ways behind." (Majjh. Nik. I).

Was not Nanda, the Lord Buddha's half-brother, put to shame by the Elders, because he performed the duties of a monk for the sake of his passions, for the sake of women, of the celestial nymphs of the heaven of Thirty-three, like a labourer who performs his work for hire?

If lust for life under any form is a delusion, it can only be overcome by knowledge, by insight in the fact that there is nothing to lust for. Or in other words: the understanding of the void of soullessness (anatta) in all beings as well as in ourselves automatically produces non-willing.

Craving must be overcome by detachment ; but absolute detachment is only possible as a result of insight. This insight is the goal for which we must strive in earnest meditation. It is the goal, for it excludes rebirth under any form ; the end, which by going cannot be reached.



# THE SOCIAL VALUES OF BUDDHISM

By Dr. Radha Kamal Mukerjee, M.A., Ph.D.

It is a striking feature of the mystical consciousness that it develops a certain correspondence between transcendental concepts and social sentiments. Thus a non-theistic religion or mode of impersonal mysticism, which exalts in an apprehension of the Reality beyond the relativities of space, time and society, rediscovers the law of social good-will or compassion, and deepens and expands the channels of the all-too-human feelings of love and goodness.

This finds a striking illustration in Buddhism and its spiritual exercises as described in its rich devotional and philosophical literature. Familiar in Buddhism are the *Jhana* exercises for the Bhikkhus which have as their general aim the gradual emancipation of the self from all distraction and worry until there are secured complete purity, indifference and mental clarity. The *Jhana* exercises induced to bring about a complete eradication of feeling and concept may be described as intellectual meditative exercises which are sometimes followed and sometimes superseded by emotional meditative exercises that are described as *Brahma-Viharas*.

According to the *Visuddhi-Magga*, which, by the way, deserves as much if not more attention than Patanjali's Yoga-sutras from all students of religions, these divine states of emotional experience are four in number *viz.*: (1) the cultivation of love, (2) the cultivation of pity, (3) the cultivation of sympathy and (4) the cultivation of even-mindedness; and it is striking how the expansion of the profound sentiments accompanies the soaring of the intellect beyond all relativities to the infinitudes of space-time, consciousness, and void. The treatise quotes at the end a significant passage from the *Halidda-vasana Sutta*:—

"Supremely beautiful is the emancipation of the heart through love. Supreme is the sphere of infinite space for the emancipation of the heart through pity. Supreme is the sphere of infinite consciousness for the emancipation of the heart through sympathy. Supreme is the sphere of nothingness for the emancipation of heart through even-mindedness."

It thus appears that in the dialectic ascent of the spirit the concepts of beauty, infinite space, infinite consciousness and nothingness are correlates of the unbounded feelings of love, pity, sympathy, and even-mindedness respectively. The development of higher insights and institutions and the expansion of the abstract social sentiments form accordingly the warp and woof of mys-

tical consciousness. Buddhism which carries its votary to a sublime, and even terrifying silence, indeed, throbs with the pulsations of human tenderness and compassion.

An all-abounding love, sympathy and charity develop simultaneously with the mystical categories of pure consciousness, nothingness or suchness. As a matter of fact the practice of deep and expansive love and sympathy is an essential part of Buddha's teaching. In an old *Hinayana* text, the Sutta-Nipata, we read—

"Even as a mother watcheth o'er
her child,
Her only child, as long as life
doth last,
So let us, for all creatures,
great or small,
Develop such a boundless heart
and mind.
Ay, let us practise love for
all the world,
Upward and downward, yonder,
thence,
Uncramped, free from ill-will
and enmity."

True insight and a boundless sympathy become, therefore, indissoluble partners in the mystical ascent.

It is, however, in the *Mahayana* School of Buddhism that there has developed a systematic social psychology and philosophy of the relations between knowledge and the effort towards goodness. The psychology of the imperativeness of social goodwill is delineated by Santideva of Gujerat as follows:—

There is equality between myself and others (*Paratmasamata*). I will, therefore, do good to others since there are beings like myself. My enemy is the selfish ego. As I give it up, I give myself over to all creatures. If I really love myself I must not love myself. If I wish to preserve myself, I must not preserve myself. Gradually the neighbour is loved and transformed into oneself (Paratmaparivartana).

For the cultivation of this boundless social good-will and the banishment of boundaries between the self and other sentient creatures, the *Bodhisattva* is enjoined to cultivate the following six *paramitas*, or virtues of perfection, which are the cardinal principles in his career: (1) Charity or compassion, which is the supreme means of conciliating creatures, expressing itself in liberality, alms giving, affability, and obligingness and sharing the joy and sorrow of others.

(2) Morality, or adherence to the moral precepts inculcated by the Buddha.

(3) Patience, endurance of suffering, of injuries, of insight into the law.

(4) Energy, or effort for good.

(5) Contemplation, or meditation of the equality of self and neighbour and the substitution of neighbour for self.

(6) Wisdom, or application of the mind to the knowledge of the truth.

What more systematic cultivation of social morality, of love and transformation of thy neighbour into thyself can be conceived! It was not a

mere religious dogma, confined to the monks and monasteries. It contributed towards the inculcation of pity, sympathy and good-will for the entire world of animate creation among hundreds of millions of the rural masses for many centuries in southern and eastern Asia.

Whether the religious doctrine spurred the desire for service and sacrifice or the natural endowment of altruism and living closeness and sympathy of millions of persons in the crowded East originated the religious doctrine, it is difficult to see.

But there is no doubt that the School of *Mahayana* Buddhism developed not merely a social psychology but also a social philosophy in which infinite charity or goodness becomes the acme of Nirvana or true knowledge. Buddhahood is present in the hearts of all creatures and it is the Buddhahood which unites all in an ineffable communion. The *Mahayana* teaching is:—

> "Of teachers there are many; the Master—Soul is one, Alaya, the Universal Soul. Live in that Master as its ray in thee. Live in thy fellows as they live in It." Asanga, the poet-philosopher of Oudh, observes:—

"The Bodhisattva every moment and for every creature, would fain make worlds as numerous as the grains of sand of the Ganges, and all filled with the seven jewels, in order to give them as gifts. For the Bodhisattva's love of giving is insatiable. The Bodhisattva looks upon creatures, whom he thus serves by giving, as more beneficent than himself, telling himself that they are the framework of the all-perfect and insurpassable Illumination."

In the *Mahayana* context the attempt to attain *Nirvana* for one-self, irrespectively of the *Nirvana* of all creatures, is deprecated. Thus Aryadeva writes:

"Those who feel only for themselves may enter *Nirvana*, but the aspirant to Buddhahood who feels for the sufferings of his fellow-creatures as though they were his own, how can he bear the thought of leaving his fellow-creatures behind, while he himself is making for salvation and reposing in the realm of *Nirvana*? *Nirvana* in truth consists in rejoicing in others being made happy, and *samsara* means not feeling happy. Whosoever feels a universal love for his fellow-creatures will rejoice in conferring bliss on them and by so doing attain *Nirvana*".

*Nirvana* is thus not mere majesty and isolation of the self which has torn the veil of falsehood or delusion, as in *Upanishadic* mysticism, but *Nirvana* is also a process, a ceaseless becoming of Reality which binds together all creatures as veritable Buddhas-to-be in one simultaneous and eternal All-Love. An infinite and eternal All-Love. An infinite charity or love is the measure of identity consciousness, or the unity of mind with that which *Is*.

Let the text speak:—

"Compassion is no attribute. It is the Law of Laws—eternal Harmony, Alaya's self; a shoreless universal

essence, the light of everlasting right, and fitness of all things, the law of Love eternal.

The more thou dost become at one with it, thy being melted in its Being, the more thy Soul unites with that which Is, the more thou wilt become Compassion Absolute."

Universal and synthetic knowledge here translates itself into All-loving-kindness and all-compassion-*Samsara* or society is here the frame of man's absolute compassion or charity which is also the measure of his perfect understanding. In this emphasis of charity as the eternal and absolute law representing the relation between mystical illumination and society, Buddhist mysticism is superior to Upanishadic contemplation.

Every human individual is a Buddha-to-be. For him there is no private, individual salvation. For ever and everywhere the Bodhisattva lives and strives for the redemption of every creature throughout the world.

In inspired and ardent words Santideva thus describes the supreme dedication of *Bodhisattva* :—

"By virtue of the merit which I have acquired through good deeds, may I bring mitigation to the sorrows of all creatures. May I be the medicine to the sick. May I be their physician and their nurse so long as their malady endures. May I be a protection unto those that need it, a guide to such as have lost their path in the desert, and a ship and a ford and a bridge to those who seek the farther shore. And may I be a lamp unto those that need light, a bed of repose to those that want rest, a servitor to all the creatures requiring service."

In the whole field of humanity's mystical experience there is no more magnificent, no more burning appeal for unbounded charity and goodness. Charity here appears as the expression of everlasting truth and fitness of all things, from the numerous grains of sands of the Ganges to the myriad Buddhas, self-doomed to live through the aeons of time, unthanked and unperceived by man.

In the present world, rent asunder by human wickedness and cruelty, there is need of a world religion which can restore to man his sanity and sense of fellowship. The secret of self-knowledge is the secret of love. The secret of self-transcendence is the essence of infinite goodness and charity. This has to be taught to an insane, cruel and suffering world with the true fervour of the *Bodhisattva* so that the instruction to a group of select disciples may become a world chant of love as that of the Enlightened One when he spoke about twenty five centuries ago :—

"Like a mother maintaining her only son with her own life, keep thy immeasurable loving thought for all creatures."

"Above thee, below thee, on all sides of thee, keep on all the world thy sympathy and immeasurable loving thought, which is without obstruction, without any wish to injure, without enmity.

"Dwell in such contemplation while standing, walking, sitting, or

lying down, until sleep overcomes thee. This is called living in Brahma."

It is when each human individual cultivates this combination of understanding and compassion that the world may once more become our dream land of goodness and beauty.

---

# THE WARKARI SECT OF THE DECCAN—AN OFFSHOOT OF THE MAHAYANA BUDDHISM

K. A. PADHYE, B.A., LL.B.

(Editor, 'Buddha Prabha')

The Wārkari sect has been in existence in the Deccan for centuries together. The word 'Warkari' is an abbreviated form of 'Wari-Kari', which means making frequent visits. The term is applied to the follower of this sect, who frequents the temple of Shri Vithoba of Pandharpur in the Sholapur District (Bombay Presidency) from time to time, or at least twice a year, i.e. on the eleventh day of the bright half of Ashadha and Kartika. Authentic history is not yet available as regards the date of the origin of this sect. Before we give detailed account of this sect, it is necessary to give a short history of the temple of Shri Vithoba and its importance to the followers of this sect.

One Pundalika was a great devotee of Bhagwan Shri Krishna. He had endeared himself to his deity by his unalloyed devotion. While he was once engaged in serving his parents, Shri Krishna appeared all of a sudden near him. Pundalika who considered the service to his parents of greater importance than devotion to his deity, requested Shri Krishna to wait for a while, and he had to stand on two bricks offered to him by Pundalika to take his seat. Bhagwan Shri Krishna struck by his ardent devotion to his parents stood on those bricks. It is said that the present posture of Shri Vithoba, standing on two bricks, in the temple of Pandharpur, dates from that time. The story of extreme devotion of Pundalika which inspired Bhagwan Shri Krishna to leave for Pandharpur from Dwarka spread far and wide like lightning, and raised Pundalika in the estimation of the public as a great devotee. General belief is that the image of Vithoba in the temple at Pandharpur is no other than that of Bhagwan Shri Krishna himself. Lacs of people from all parts of the Deccan, Karnatak, Gujarath and Southern India flock to this temple twice a year, viz: on the eleventh day of Ashadha and Kartika. Shri Vithoba is the favourite deity of all saints. These Warkaries invariably form themselves into groups. Each group is called a Dindi, which has

at its head a prominent devotee of Shri Vithoba. The devotional fervour which is witnessed at Pandharpur on these two occasions, has probably no parallel in the world. A number of Dharmashalas have been built at Pandharpur to accommodate its large number of visitors.

### The Antiquity of the Temple.

Historical evidence of the origin of this temple is scanty, but there are glimpses here and there about its hoary antiquity. A work entitled "Mālu-tārana" which describes the exploits of Shalivahana and the circumstances which led to the establishment of the Shalivahana era by supersession of the Vikrama Sanvat prevailing in the Deccan, refers to the existence of the temple of Shri Vithoba at Pandharpur and to grants given for its maintenance. This work was probably written in A.D. 2 or 3. The great Shankaracharya who lived in the sixth or seventh Century A.D. in his *Pandurangāshtaka (hymns in praise of Panduranga) refers to Pandharpur and to the temple of Shri Vithoba situated there. It must be mentioned in this connection that Shri Vithoba is popularly known as Panduranga. Raghunath Panduranga Godbole in his book "Modern History of Bharatakhanda" quotes some verses showing that the idol of Shri Vitthal at Pandharpur was originally that of Neminath, one of the Tirthankars of the Jains. The architecture of the temple of Shri Vithoba appears to be of the Buddhistic style.

### The Special Features of the Warkari Sect.

The devotees of Shri Vithoba in course of time formed themselves into a sect on account of some traditions attached to them. Every member of this sect has to wear a garland of the leaves of Tulsi plant and to possess a rosary of the beads of the same plant. He knows no caste ; he has to be a strict vegetarian, and to abstain from drink and intoxicating drugs. Anybody can be a follower of this sect, be he a Brahmin, Untouchable or Mohamedan. There is absolute brotherhood among the followers of this sect. They chant the hymns of Nāmdev, Jnāneshwar, Tukaram, Eknath, Chokhamela, Rohidas and others the galaxy of saints who were born in the Deccan between the 13th and 17th Century A.D. In this connection it has to be mentioned that the well-known saints who were the devotees of Shri Vithoba were drawn from all classes. Namdev, whose fame was spread from Deccan to the Punjab, belonged to the tailor's caste. Chokhamela was an untouchable by caste. Rohidas was a shoemaker. Gora was a potter by caste. Tukaram was a Maratha. Sena was a barber. Jnaneshwar, though he was born of brahmin parents, was not allowed to be initiated because his father was a Sanyasi at the time of his birth. According to the Vedic religion, no person other than a brahmin had the privilege of being a

---

* महायागे पीठे तटे श्रीशयां वरं पुन्डरीकाय दृतुं स्वनीद्रै: ॥
समागम् तिथ्ठत मानंदकद परब्रह्म
हिग मूगे पाडरगम् ॥

preceptor. The Shudras were forbidden to read the Vedas and were denied equality and fraternity with the three higher classes. In the Ramayana we find the Shambuka, a Shudra by caste, suffered severe penalty at the hands of Shri Rama for performing austerities which was the privilege of the brahmins. There is abundant proof in the vedic literature that the Shudras were under a ban to hear vedic mantras, much less to learn them. The performance of vedic secrifices involved slaughter of dumb animals. Prohibition was unknown to the vedic religion. The rigour of the caste barriers negatived the idea of universal brotherhood. The Warkaris followed a course quite contrary to the injunctions of the vedic religon. There must have been some mysterious force behind it.

### The Influence of Mahayana Buddhism

Buddhism is divided into Hinayana and Mahayana sects. The Hinayana represents the original Buddhism. Before the 1st Century A.D., Buddhism became mixed up with local traditions and some of the religious thoughts of other prevailing religions. Lord Buddha came to be deified. Images of Lord Buddha were enshrined everywhere in the rock-cut caves and temples. The Teachings of Lord Buddha which were based on Universal Love, Brotherhood and Morality, found favour with the masses. People were already labouring under the rigour of caste distinctions, and were suffering from inferiority complex. Millions of people outside the three higher classes had no means to secure emancipation, except through the priestly class. The advent of Mahayana school opened the door to these millions of people to imbibe these broad views of Buddhism. They readily accepted them. While remaining under the influence of Hinduism, so far as the object of devotion was concerned, they broke off all the shackles which tied them to bonds of slavery for centuries together. The followers of this sect were convinced that they could approach God direct through their devotion and that Shri Vithoba would come to their help in the hour of need. The story of Shri Vithoba that he went in the disguise of an untouchable to release his great devotee Damaji, who was imprisoned by the Government for distributing grains to the poor people during draught, supports this view.

The leading saints of Maharashtra, such as Namdev, Tukaram, Eknath, Jnaneshwar, etc. throughout their writings, inculcate the importance of extreme devotion to God and Universal Love to secure emancipation from the cycles of birth. Namdev and Tukaram greatly suffered at the hands of brahmins for disseminating ideas among the people which weakened their influence over them and made them independent of them (brahmins).

The influence of Mahayanists is clearly seen in the Bhāgawata-purana which preaches the doctrine of devotion in its highest form. In Chapter II, it is stated that Buddha would be

born in the country of Magadha. In Chapter VI 'Narayana-Kavacha', Lord Buddha is praised in the highest terms. The very fact that Lord Buddha is included as the 9th incarnation of Vishnu is a great proof of the influence of Mahayana Buddhism over Hinduism.

From what has been stated above, it would appear that the Warkari sect of Pandharpur is greatly influenced by the Mahayana school of thought.

According to Mahayanists, unalloyed devotion to Lord Buddha was the surest way to attain to Buddhahood, i.e. to be in tune with Him. According to the Warkaris, extreme devotion to Shri Vithoba was sure to lead to salvation, i.e., to be merged into Him.

---

# INVOCATION

By

JAYASENA VIJAYA RATNA

The lamps of the world are dimmed and darkness spreads its sombre wings over land and sea.

From every nook and corner of this darkened earth is heard the lamentable cry of stricken hearts, expectant of a dawn that never comes.

Come, O Lord of Light, come with your saffron-robed brethren, set up the all-pervading beacon of eternal Truth and illume this sick world with its healing rays.

* * *

Hatred runs amock over the face of the earth and crushed beneath his savage feet lie our Hopes and Dreams, our Laughter and Joy, our Peace and Love, the sweetest flower of our Youth and all the Proud accomplishments of Time.

Come, O Lord of Love, come with your saffron-robed brethren, humble this savage monster with your divine Love and soothe man's dire agonies in these piteous haunts of Death.

* * *

Greed doth bestride the human heart and drives it on in a mad fury to loot the hoards of wealth, the world has accumulated throughout the surging centuries.

In his blind lust for gold he pillages both humble bower and holy fane with merciless determination.

Come, O Great Giver, come with your saffron-robed brethren and teach the greedy world the joy of giving and the utter uselessness of base gold.

* * *

Jealousy sits by, gloating over the carnage. Envy and Lust have wrought wanton glee and add new fuel to the flame of Hatred, increasing the turmoil of conflicting passions.

Come, O Lord of Universal Compassion, come with your saffron-robed

brethren, teach this envy-stricken world to exult in the joys of both friend and foe and save humanity from the headlong march into the yawning abyss of damnation.

* * *

Falsehood, as the helpmate of Lust, implicates man more and more in the meshes of Delusion, seduces his mind and leads him astray on the path of sin.

Come, O Lord of Truth, come with your saffron-robed brethren and teach the truthless world the marvellous secret of Truth. Teach him that Truth will endure beyond the decay of this mortal clay ; that Truth is eternal and will remain, though heaven and earth shall pass away.

* * *

Man, to-day, broken down under the burden of Life, has lost his reason.

He has no light within himself to lead him through these perilous tracts and valleys dark with death.

His future is all unknown ; he is caught within a net of Fears, Despondencies and Doubts.

He is one bundle of selfishness and Hypocrisy.

Come, O Great Teacher of the Three Worlds, come with your saffron-robed brethren, remould man nearer to your heart's desire and teach him to buffet the imperious surge of Hate and Strife.

Restore Peace to those who are broken down under the burden of Life, give Hope to the despairing and Light to those who are in the darkness. Gather them at your hallowed feet and teach them the Noble Eight Fold Way, that sin may not corrupt them nor suffering blight, and lead them on to the Peace that knows no end.



# THE PATHS

By A Christina Albers

Stillness lingered on the garden.
The retreat of magic silence,
Where the swaying branches
murmured
Of a peace beyond all thinking,
Waveless lay the brooklet,
slumbering.
Bees, gold-winged and honey-laden
Humned a tune of spirit-cadence.
Silent hung the bells hibiscus.
By the hedge, where roses blossomed,
Purple-headed violets nodded
Shedding mingled waves of fragrance
On the wafting summer breezes.
Here, merged deep in meditation
Sat the glorious Lord of Being.
Into this a stranger entered,
One of the old school, a Brahmin,
Mind all restless, thought-entangled,
Spake he boasting, "Much one
heareth
Of Sidartha, the Ascetic,
Who is preaching, ever preaching.
Yet e'er on the same string harpeth,
*'There's a path that leads to glory.'*
Well then, and where is that glory?
Never yet have I beheld it.
Will He give us eagle pinions
To soar up to golden hilltops?
Many are the trodden pathways.
Why should *one* but lead to glory?
Empty words are proof of weakness.
Naught is gained by mere sky-gazing.
Youth is gay. I dare the issue,
Wise men, who know of life's science
Tremble not; they face the quagmire.
Be thou fearless and look downward."
Then a smile of heaven glory
Lit the Master's face and spake He
Words of love and spirit beauty.
Many are the words men utter,
Which are oft but sounding metal.
But when speaks a Saint, a Buddha
Every word is wisdom-laden,
Where it falls, truth's flowers
blossom.
They touch the cold heart and waken
All the forces that lie slumbering
Deep within man's inner being.
"Oh, my friend, I see thy error,
See the road of thoughtless revel
See the erring masses ramble
O'er the quagmire, thinly plastered.
It does lead to a dark gateway,
Black and gruesome, horror striking.
Blacker still the fields bevond it,—
Hunger, thirst and restless roaming,
Wretched beings, sighing, sobbing
Ever searching ever wandering
In Fate's unrelenting circle.
I have seen and know,—my brother,
Therefore I the road have chosen
That leads on to fairer vistas
To the realm of sylvan silence,
Where the crystal rays of morning
Play on groves of a hushed stillness,
Ermine fields of virgin whiteness,
Where all life is peace and beauty
In the fullness of all Being,
In one pristine day eternal,
Past all time and space exalted,
Merged in a great Life Unending.

Speak, friend, which of these two pathways"
Would a wise man choose to wander?"
Stood abashed the forward stranger,
Spake he humbly, "Oh great Master,
I both hear and feel Thy message.
Feel the truth that it conveyeth.
Take me, guide me by Thy wisdom."
Smiled the Lord in love and pity,
Taught him the good Law, the Doctrine,
Showed him the still road that leadeth
To Nirvana, the Eternal.

---

# BUDDHIST WOMEN OF FAME

## MAHĀPAJĀPATĪ GOTAMĪ ; BHADDA KACCĀNĀ ; AND SANGHAMITTĀ THERI.

By Sister Vajira.

Two thousand five hundred years ago must be the background for this subject. The three women selected as a nucleus in connection with the meaning of 'Fame' will radiate the necessary interest.

Buddhist readers are, of course, aware that many more selections could be made, but this group will serve our purpose ; two, who were so closely connected with the Buddha himself ; and one closely connected with Ceylon.

Not only was Mahāpajāpatī Gotamī, the aunt and foster-mother of Gotama Buddha, but this great Sakyan lady was the founder of the Bhikkhuni-Sangha, or to use a modern term, the Buddhist Order of Nuns. Bhadda Kaccānā (or Yosodharā) besides being the wife of Gotama before he renounced the household-life, was on the same level of development as Sāriputta and Moggallāna (two chief disciples) ; and Sanghamittā, the daughter of the Buddhist Emperor Asoka, came to Ceylon where she founded the Order of Nuns.

In the first instance, Mahāpajāpatī, only succeeded in her quest after she had been refused by Gotama three times ; her request being that women should be allowed to renounce their homes and enter the homeless state under the doctrine and discipline of the Tathāgātha."

Now, Buddha's refusal is understandable. Such a request opened up paths of many difficulties, besides involving the whole domestic edifice of family life ; the position of the Mother, the Daughter, the Wife, the Widow, and the Woman-Worker; and for a woman to leave the security of the home in exchange for the homeless life, would involve all sorts of possible and obvious dangers. It was not a matter of leaving a home for the four walls of a Convent, as

understood by Christians, but to live the life of a wanderer under the open sky, to be housed in temporary dwellings, and to beg for food.

Mahāpajāpatī's request came about five years after Gotama had started his ministry. At the time of this event the Buddha was staying amidst his own people, the Sakyans, in order to settle the dispute between the Sakyans and the Koliyans as to the right to take water from the river Rohini (identified with a small stream which joins the Rapti at Gorakkpur ; see *"Dictionary of Pali Proper Names"*). Afterwards Buddha set out on a journey for Vesāli. This city has been identified with the village of Basrah near Muzaffarpur (North Bihar). The distance from the Sakyan capital to Vesāli is about two hundred miles or less, but this distance Mahāpajāpati and other devoted women walked ; so it is not surprising that they arrived "with swollen feet and covered with dust," at the entrance porch of the Buddha's residence in a near-by wood. They had also cut off their hair, and the robes they were wearing, were of the coarsest material.

Through the helpful attitude of the bhikhhu, Ānanda, the Buddha had to admit to his personal disciple, that women were capable of realising the fruit of conversion, and of the Second Path, the Third Path and of Arahantship.

So the Bhikkhuni-Sangha was started there and then, subject to certain conditions which Mahāpajāpatī agreed faithfully to observe.

The Buddha himself taught Mahāpajāpatī the Norm. The majority of the Bhikkhunis were personally known to him. Indeed, if we take the trouble to study the life in the Order, in regard to the Almswomen (or Bhikkhunis) and to the laywomen, we have to notice the courtesy which Gotama extended to women and his unfailing willingness to help them and to listen to them.

In the Dhammapada Commentary we have an illuminating illustration where it is related how Gotama walked a long distance in order to allow a weaver's daughter to hear the preaching, and because she was late in arriving at the assembly, owing to necessary duties to be discharged at home, he waited for her before beginning his discourse.

There are numerous recorded instances of how the Master extended his loving kindness towards the women of his day, including the event on record where we find Gotama listening to an appeal for help of a rather bad case of a natural event. He is said to have replied, "Let it be well with Suppavasa, the daughter of Koliya, let her bring forth in health a healthy son,"—and at that very moment she brought forth in health a healthy son. In this particular instance this woman had sent a message through her husband to announce her faith in the Master and to his disciples, and to tell him of her difficulty.

Whether we classify this event under the old-fashioned term "miracle" or explain it through the little-known powers of the mind act-

ing on mind, the desire for the woman's welfare and for that of her child are expressed by the Buddha in words of sympathetic understanding.

The connection between the laity and the Almspeople (bhikkhus and bhikkhunis) was of the noblest kind. One woman, one of the greatest lay-benefactresses of the Order, was in constant personal communication with Gotama ; as one author has pointed out in connection with this lay-benefactress (Visākhā, by name) "She evidently acquired a certain amount of authority in matters concerning the Order, and her criticism at times determined a change in, or at least a defining of the rules."*

If we have apparently diverged a little from the main subject of our article, it is in order to bring the reader's attention to a very human state of affairs which existed in the Order when the Buddha was the Leader ; and also to indicate something of the loving kindness of the Buddha which he extended to all human beings no matter who they were.

After Mahāpajāpatī had received personal instruction from Gotama himself, she attained to a state of freedom and emancipation which is known as Arahantship. Many women who subsequently entered the Order received the necessary instruction from Mahāpajāpatī. It was not possible for Gotama to give all his followers in the Order, men and women, his personal attention. Their number mounted to hundreds ; so the Elders, Thera and Theri, had to be appointed to give instruction to the novices ; besides the Master himself did not always dwell in the same place.

Later at an assembly of Bhikkhus and Bhikkhunis (recorded in the section of the Buddhist Canon, known as the Anguttara-Nikāya) Buddha declared Mahāpajāpatī chief of those Bhikkhunis who had experience (*rattaññu*).

In the Majjhima-Nikāya there is an exhortation given by Gotama on the Analysis of Almsgiving (CXLII. Dakkhina-Vibhanga-Sutta). It was spoken after Pajāpatī, or Mahāpajāpatī, had made an elaborate robe for the Buddha. This personal gift was refused, to the Bhikkuni's great disappointment,—"Give it to the Confraternity, Gotamī, and thereby show honour both to me and also to the Confraternity . . . ." by this advice Gotama, thereby, prevented similar gifts being made to him, in the future.

Indeed, from the various accounts, the Buddha had a great affection for *Mahāpajāpatī*. When she lay ill, as there were no Bhikkhus to visit her and to preach to her (that being against the rule) the Buddha himself amended the rule and went to exhort and advise her.

It was at Vesāli that *Mahāpajāpatī* realised that her life was soon to end. She was one hundred and twenty-five years old. So she took

* "Women Under Primitive Buddhism" by I. B. Horner (Research Fellow and Librarian of Newnham College, Cambridge).

leave of the Buddha", performed various miracles" and so died ; and the marvels which attended her cremation were second only to those of the Buddha.

The next Bhikkhuni to be considered, Bhaddā is Kaccānā. This Sakyan lady is, of course, better known as Yasodharā when she was the wife of Gotama, before he renounced the household life. She is also referred to under another name, Rāhulamātā, the mother of the little prince Rāhula, who was born on the day of his father's Renunciation.

Bhadda Kaccānā joined the Bhikkhuni Order under the leadership of Mahāpajāpatī. In the Therī-Gāthā, or the *Psalms of the Sisters,* no verse is to be found ascribed to her.

However, in the assembly previously mentioned, Buddha assigned to her the chief place among the Bhikkhuni ; since she possessed great supernatural power (*mahābhiññapattā*).

It is interesting to read the account in the Commentary regarding this Bhikkhuni ;—

> "Of one Buddha four disciples only have great abnormal powers. The remainder can recall 100,000 kalpas, but not beyond that: but those who attained great abnormal powers can recall incalculable eras. Under our Teacher's rule the two Great Disciples (Sāriputta and Mogallāna) and the elder Bakkula and Bhadda Kaccānā, just these four, had this power."

She also, just before her death at the age of seventy-eight, took leave of the Buddha and "performed various miracles."

I have not been able to find out the exact meaning of this performance of miracles, as applied in connection with these two Bhikkhunis just before their deaths, for the "*Dictionary of Pali Proper Names*" does not give further explanation as to this phrasing ; but it is a well known custom in India that those who have renounced the World, when they feel the span of their present life drawing to a close perform Tapas, or religious austerities,—but with the followers of Buddha, this would mean the practising of certain states of consciousness, known as Jhāna.

Turning to the third Theri, we find a Bhikkhuni closely associated with Ceylon. Sanghamittā was the daughter of the great Buddhist Emperor, Asoka, and the sister of Mahinda.

Sanghamittā and Mahinda were born in Ujjeni, the capital of Avanti which is now identified with the country north of the Vindhya mountains and north-west of Bombay. At the time when the brother and sister were born, their father was acting in the capacity of Viceroy at Ujjeni before succeeding to his father's throne at Pātaliputta (modern Patna).

Sanghamittā in due time married and had one son. Then in her eighteenth year together with Mahinda she was Ordained a Bhikkhuni. After she attained Arahantship she lived in Pātaliputta.

Mahinda, the missionary, reached Ceylon in due course, and there Anulā the daughter of the King of Ceylon heard him preach. Later Anulā became a Sakadāgāmi, and she expressed the wish that Ordination should be given to her, and her companions. It was for this reason that Sanghamittā was sent for. Asoka gave his consent to the embassy from Ceylon, and sent Sanghamittā by sea with eleven other Bhikkhunis and also sent a branch of the Bodhi-tree.

In due time she arrived at Anuradhapura, where she ordained Anulā and her companions. Anulā attained Arrahantship, and was the first woman Arahant in Ceylon. The King of Ceylon, Devānampiyatissa, reigned from 247-207 B.C. The chief events of his reign were the arrival of Mahinda and then the arrival of Sanghamittā and the Bhikkhunis.

According to all accounts, "Sanghamittā posessed the three-fold science. She knew well the magical powers. So completely did she master the Vinaya Pitaka that she was capable of teaching it to others. She taught Vinaya Pitaka in Anuradhapura and the five collections (of the Sutta Pitaka) and the seven Treatises (of the Abhidhamma)."

She died at the age of fifty-nine, and celebrations, lasting seven days were held in her honour throughout Ceylon. Her body was cremated in sight of the Bodhi-tree, on a spot indicated by the Theri herself before her death.

As it is well known, the history of Ceylon is prominent with landmarks of invasion, wars, and religious persecution.

The Buddhist Order of Monks, or Sangha suffered all the horrors of persecution till there was hardly any Order left ; and it is only within the last two hundred years that the Sangha had the opportunity of reviving itself.

In the revival and re-establishment of the Sangha the Bhikkhuni-Sangha was not included. To-day in Ceylon, the Bhikkhuni, as a member of the Sangha, does not exist.

If a Buddhist woman wishes to associate herself with a life of renunciation, she can recite the necessary precepts with a monk, wear a yellow robe (provided it is not sewn up in patches) ; but she is termed an Upasikā, a lay-devotee. Such a term as Buddhist "Nun", borrowed from the Christian religion, gives a misleading idea.

Western culture, education, subtle influences of the European-Church-religion, European merchants bringing new branches of trade, have all contributed to the altering of the background of Sinhalese life.

Looking at this picture as a whole, the social position of a yellow-robed Upasikā is of little importance. The standard of education and social position of consequence are now in the hands of her white-robed Sister,—a reverse of the position when those Bhikkhunis of old were on earth. Mahapajāpatī, Bhadda Kaccānā, Sanghamittā, were women of culture and education,—that is, they were able to meet the laity on equal

terms according to the requirements of the time.

Within the last few years, two or three useful institutions on behalf of the yellow-robed Upasikās, have been established in Ceylon ; but Mahāpajāpatī, Bhadda Kaccānā, Sanghamittā possessed qualities besides their education and culture.

By their own courage, initiative, and singleness of purpose, they developed certain states of consciousness, known as Jhāna. The greatest of the jhāyins, of course was Gotama. The *devas* are always ready to hold communication with us, provided we develop the Way, or Method, of access to them, a Method which is regrettably neglected in the Sangha to-day).

But as mentioned previously, these three eminent Theris, are not the only ones for consideration.

In the Theri-Gāthā, or *Psalms of the Sisters,* we can spend many delightful moments reading the history of those noble women of centuries ago ; and in perusing their pæons of joy, which have been handed down so faithfully to us, the yellow robed Upasikā to-day, can surely find an echo in her heart of that same joy which was expressed so long ago.

---

# NOTES AND NEWS

## *Ourselves.*

With the issue of the present Number the Maha Bodhi steps into the fiftieth year of its existence. While we extend the New year's greetings to all our friends and well-wishers, we convey at the same time our thanks to the contributors and subscribers of the Maha Bodhi and hope we shall continue to receive their patronage in future.

The promised issue of the Golden Jubilee Number of the Maha Bodhi, we greatly regret to announce, has had to be postponed owing to the present world situation, which makes it impossible for contributions to reach us not only from Europe and America but from the various centres of culture in India as well. We hope better times will prevail before long, when the jubilee Number will be before the public.

Mr. Devapriya Valisinha, General Secretary, Maha Bodhi Society, and Editor, of the Maha Bodhi Journal was arrested by the Police and taken into custody on the 8th day of December last, for reasons unknown to us and undisclosed by the authorities. He was released on the 29th day of the same Month.

Mr. Valisinha, who since his release from Police Custody, has been in failing health, has taken six months' leave and proceeded to Ceylon for a change accompanied by Mr. Raja Hewavitarane, and Mr. H. P. Karunaratna who came to Calcutta on hearing the news of Mr. Valisinha's illness.

Rev. Silabhadra has been appointed to be the Editor of the Maha Bodhi in the absence of Mr. D. Valisinha.

* * * *

## *Dr. Kalidas Nag.*

Dr. Nag, the Secretary of the Golden Jubilee Celebration Committee of the Maha Bodhi Society, who was taken into police custody on the same day as Mr. D. Valisinha, was released at the same time with the latter. In his case also the reason for the action taken by the authorities is unknown.

* * * *

## *Pandit W. Sorata Thera.*

The Ven'ble Pandit W. Sorata Thera, a State Scholar from Ceylon and Vice-President of the Maha Bodhi Society, who was carrying on research work in the Calcutta University, has left for Ceylon in the midst of his study, owing to the present time being unfavourable to the work he had undertaken. He accompanied Mr. Devapriya Valisinha on the latter's way to Ceylon with Mr. Raja Hewavitarne.

* * * *

## *New Acting General Secretary.*

Dr. Arabinda Barua, M.A., Ph.D., Bar-at-Law, and Education Officer of the Calcutta Corporation, has been appointed to act as General Secretary to the Maha Bodhi Society in India, during the absence of Mr. Valisinha.

* * * *

## *Mr. Rajah Hewavitarne, M.S.C.*

Mr. Rajah Hewavitarne, a member of the State Council of Ceylon and Trustee of Ceylon and India Maha Bodhi Society, paid a second visit to Calcutta immediately after his return to Ceylon with the Pilgrim Party on receipt of a telegram informing him of the illness of Mr. Devapriya. We are very grateful to Mr. Hewavitarne, particularly since this visit involved a sacrifice on his part. The leading member of a large business house in Colombo and engaged in public activities, his presence there was indispensable.

* * * *

## *Calcutta Centre.*

The Ven'ble K. Siriniwasa Thera, Trustee of the Maha Bodhi Society, has been appointed High Priest Incharge of Sri Dharmarajika Vihara, Maha Bodhi Society, Calcutta.

* * * *

## *Sarnath Centre.*

Rev. M. Sangharatana, has been appointed Bhikkhu in-charge of Mulagandhakuti Vihara, of Maha-Bodhi Society, Sarnath and the Rev. U. Dhammajoti appointed as acting Manager of Maha Bodhi Vidyalaya at Sarnath.

* * * *

## *Seth Jugal Kishor Birlaji, Patron of the Maha Bodhi Society.*

The affection which Mr. Birla entertains for our Secretary was expressed by his solicitous inquiry and personal visit immediately upon hearing of the illness of Mr. Valisinha. He also visited the shrineroom, while the Bhikkhus chanted the Paritta.

## *Sir M. N. Mukerji, Kt.*

Sir Manmatha Nath Mukerji, President Maha Bodhi Society, who came from Patna to Calcutta, paid a friendly visit to Mr. Devapriya, and was very concerned about his illness.

* * * *

## *Maha Bodhi Pilgrim Party.*

A large party of Pilgrims from Ceylon, numbering about 200, arrived in Calcutta on the 15th December, 1941. Thy were on their way to the Buddhist sacred places and on their return intended to take part in the Golden Jubilee Celebration of the Maha Bodhi Society. Which latter unfortunately was not possible, owing to the postponement of the Celebration, due to the absence of Mr. D. Valisinha and Dr. Nag.

The Party was led by Mr. Raja Hewavitarne member of the State Council of Ceylon, and Mr. H. P. Karunaratna.

* * * *

## *Gandhiji's visit to Holy Isipatana.*

The 22nd of January was a pleasant day at Sarnath Maha Bodhi Society when Mahatma Gandhi paid a visit to that place. He was accompanied by the Rev. Ananda Kausalayana, and by other noted gentlemen. Sj. Seth Jugal Kishor Birlaji, patron Maha Bodhi Society, and the Resident Bhikkhus and other members of the Society at Sarnath, received the distinguished visitors and showed them round the place. Gandhiji offered flowers to Buddha, and the event was an exceedingly happy one.

* * * *

## *The Benares Hindu University.*

This noble and world famous institution celebrated its Silver Jubilee this month, January. The progress of the University, under the wise guidance of Pandit Madan Mohan Malaviya, has been almost phenomenal. He is very interested in Buddhism and has opened a chair for Pali with the help of Sj. Seth Jugal Kishor Birlaji. Rev. Jagadish Kasyapa, M.A., has been appointed the Pali Professor.

# THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA
IN MAY 1892.

*"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."*

—MAHAVAGGA, VINAYA PITAKA.

Vol. 50. ] B. E. 2485 FEBRUARY, C. E. 1942 [ No. 2

## ART—FOR VICTORY!

(Diary Leaves)

BY NICHOLAS ROERICH

At the end of last century we arranged travelling exhibitions of French and American art, which besides previous International Exhibitions, were some of the pioneers of the modern migration of art. Great migrations of nations, as in the past, so also in the present, have many analogies. At present, of course, one of the first messengers of such movements is, as was to be expected —Art. When we wrote on the coat of arms of our Institutions about the universal significance of art, we likewise had in view the mutual understanding of nations by means of the language of Art.

During the last years a great deal has been done in this direction. Various institutes of art, societies and leagues, everyone in his own sphere, tried to sponsor the exchange of art, as well as mutual understanding through the best universal language—creativeness.

Even into the most remote countries penetrate the travelling exhibitions, lectures and concerts. During the period following the Great War, one can observe remarkable peaceful conquests through art. The names of writers, painters, artists and musicians, both composers and players, as well as the news concerning the deve-

lopment of science, travelled colossal distances. During journeys one may with joy realize to what an extent surprisingly widely were spread these peaceful inspiring news even in the most unexpected corners of the world.

Some time ago haughty politicians and leaders of governments probably did not even admit the thought how potent may be such untiring messengers of Culture. Undoubtedly many such political leaders would be sincerely surprized would they have heard what helpful powerful factors irresistibly grow up in the world. Truly, no matter how hard certain bipeds would try to darken the significance of creativeness as a universal moving power—yet no mechanical intellectual calculations can overthrow the authoritative facts about the growth of cultural relations. And let us also not forget, that these relations in the majority of cases originate not from governments, but from private social initiative. Thus the people themselves take part in the widest world constructiveness, strengthening the foundations of Culture. This private social initiative must be greatly emphasized. It is a radiant sign that above all confusions and misunderstandings, the universal wisdom builds its paths of achievement by means ineffable.

In many departments of creativeness: in literature, in the pictorial arts, in the theatre and in the newest forms—everywhere at present may be noticed the most curious circumstance. The migration of art takes place not only by spreading or acquainting with its art, but also in the desire to work within the forms of the neighbours' art. One may observe, how for instance in the theatre the East dreams of Western forms, and the West is often inspired precisely by Eastern originality. In the theatres of China and Japan one can at times notice various imitations of Hollywood. Besides, how many attempts in the Eastern style take place amongst the exhibitions of Paris and America. As if narrow nationalism is mutually condemned. And it is rather questionable whether anyone has seen a successful Chinese or Japanese Hollywood and whether the excursions into the East as manifested by Western hands continue to be convincing. Amongst the multitude of such attempts, comparatively few are really persuasive.

Of course let us not consider those cheap superficial stagings, which are not even concerned with the questions of inner convincingness and character. Even in many better cases, where a very respectable striving is evident, there is often a lack of inner persuasiveness. And yet this is a fundamental condition of all arts. No emphasized imitation will lead to desirable results. And in this sense only a kind of mechanization or technocracy of purely external methods is attained. It is true that one often notices an author trying to acquaint himself with the museo-archival side. No doubt he consulted some specialist but one can easily see whether the author came to like the essence of his own creations or whether some other objects and

desires predominated in him. Artificial intellection does not carry convincingness, which comes from the knowledge out of love.

The authors will probably not always give themselves an account when they were directed by a special problem ordered by extraordinary contemporary conditions or when their creativeness arose from the unrestrainable song of the heart. In this respect also some peculiar divisions into civilization and culture will take place. In other words, the conventional contemporary problems will appear to be as if bound by civilization, but the convincing song of the heart, all-conquering and unforgettable, will already be in the realm of Culture.

When in various countries one meets such conventionally borrowed forms of creativeness, one has mainly to doubt the correctness of the so much desired paths of the migration of art.

Especially now, when many nations consciously have opened their eyes upon their past and at the same time have mastered the latest achievements, one can expect that the migration of art will again find a correct course between the shores of the true concordance of nations.

The charm of these truly national resoundings is understood with difficulty in distant countries, which are so different psychologically as well as climatically. Why should we admit any imitations, when the discovery of the true sources of people is possible? We see that in India, China, Japan there lives its own refined theatrical art. Why then does it need Hollywood, which in its own way will say those words of creativeness, typical for it?

Lately everywhere a most remarkable phenomenon can be noticed. The most unsuspected countries have manifested their own artists, creators and executors. We are not surprized at this in any way, for we always knew that this is so and must be so! But for many this simple circumstance was a revelation in itself. Such revelations only show the ignorance of many and the unjustified haughtiness, as if much is above the understanding of some-one. Such limitation of thinking is mere ignorance. There are many beautiful circumstances which people do not wish to admit. And in the matter of exchange of art, must be applied a special care and refinement, all true love, which will kindle and give convincingness to creation.

The great pilgrims of antiquity believed in their migrations. They were not only driven by trying circumstances; they moved according to some great creative decisions. Of course they loved these migrations and the best of these travellers accepted with the greatest attention the peculiarities and beauty, which they met on their way. We see it from the heritage which they left us. The migration of art will also widely fulfil its world-unifying mission. On these glorious paths CREATION will always remain the true resounding of nations, with all their inexhaustible treasures. In the wake of the great travellers remained intact the pic-

turesque mountain ranges and limitless seas and rivers crossed by them. Likewise will remain intact the convincing sources of national beauty, transmitted through creativeness in care and deep love.

The paths of exchange of Art and Science will of course become longer and broader. In the history of our time this peaceful cultural achievement will not only be recorded, but it will be appreciated in full attention.

It is the time of great migrations and profound mutual understandings! Let it be so!

"Unity is the light-winged dream of humanity. But when this dream is to be turned into intention, few followers remain. The transmutation of the intention into action disperses the majority. Thus the affirmation of Unity is the aspiration to the Higher Law, which humanity in its present state cognizes with difficulty. Whosoever wishes to serve the Brotherhood does not fear conceptions which are not accepted by the multitudes. May the striving towards unity be found only in exceptional consciousnesses. Every healthy place should be protected".

"Oh, bipeds, why do you so easily fall into a beastly state?!"

Thus wisdom ordains. And are these commandments abstract and inapplicable? If Truth is one and Culture is one, the concept of Unity reveals itself in full understanding. Verily it is a blessing when people call for understanding. Yet this concept will be a reality but for those whose hearts are a flame. The same applies both to individuals and to small and large units. The call for understanding and co-operation is indeed a call for creative labour, for Good and Bliss.

"(Verily, verily, Beauty is Brahman. Art is Brahman. Science is Brahman. Every Glory, every Magnificence, every Greatness is Brahmam)".

Thus exclaimed the Hindu saint coming back from the greatest samadhi. A new path of beauty and wisdom shall come.

And we are not alone in our struggle. Great Swami Vivecananda tells us: "Do'nt you see I am above all a poet." "That man cannot be truly religious, who has not the faculty of feeling the beauty and grandeur of art." "Non-appreciation of art is crass ignorance."

# THE BUDDHA ON THE SO-CALLED GOD-CREATOR

By Narada Thera.

The Pāli equivalent for a God-Creator in other religions is either *Issara* (Sanskrit-Isvara-Lord) or *Brahmā*.

However much one may plumb the depths of Buddhist literature one will not find even a faint trace of any reference by the Buddha or His disciples to the existence of a God-Creator. Nowhere has the Buddha placed a supernatural God over man.

Evidently the question of a God-Creator was not so seriously discussed as the more intricate problem of soul. On several occasions has the Buddha denied the existence of a permanent soul,—*Atta*. As to the denial of a God-Creator there are only a few references. In no place, however, has the Buddha admitted the existence of a God-Creator—whether in the form of a force or being.

In the Anguttara Nikāya the Buddha speaks of three views prevalent in His time. One of which is: "Whatsoever happiness or pain or neutral feeling this person experiences, all that is due to the creation of an Issara, (Supreme Deity)."

To those who hold this view the Buddha says:—"So, then, owing to the creation of an Issara, men will become murderers, thieves, unchaste, liars, slanderers, abusive, babblers, covetous, malicious, and perverse in view. Thus for those who fall back on the creation of an Issara as the essential reason there is neither desire to do, nor effort to do, nor necessity to do this deed or abstain from that deed. So, then, the necessity for action or inaction not being found to exist in truth and verity, the term recluse cannot resonably be applied to yourselves, since you live in a state of bewilderment with faculties unwarded. Such is my rebuke to those recluses and brahmins who thus teach, who hold such views."*

According to this argument we are what we were willed to be by a Creator. Our destinies are in his hands. Our fate is determined by him. The supposed free-will granted to his creation is a farce.

Again in the Devadaha Sutta (Majjhima Nikāya No. 101) the Buddha criticises the view of a God-Creator in the same strain.

Referring to the self-mortification of naked ascetics, the Buddha says; —"If, O Bhikkhus, beings experience pain and happiness as the result of God's (Issara's) creation, then certainly these naked ascetics must have been created by a wicked God, since they are at present experiencing such severe and terrible pain."

---

* Gradual Sayings—Vol. I, p. 158.

Further in the Kevaḍḍha Sutta (Digha Nikaya—No. II) the Buddha makes a humorous reference to a God-Creator.

An inquisitive Bhikkhu, desiring to know the end of elements, approached Maha Brahma and questioned him:—"Where, my friend, do the four great elements—earth, water, fire, and air—cease, leaving no trace behind?" To this the Great Brahma replied:—"I, brother, am Brahma, Great Brahma, the Supreme being, the Unsurpassed, the Perceiver of all things, the Controller, the Lord of all, the Maker, the Fashioner, the Chief, the Victor, the Ruler, the Father of all beings who have been and are to be."

For the second time the Bhikkhu asked the same question. And for the second time the Great Brahma replied in the same manner. For the third time the Bhikkhu questioned him. Then the Great Brahma took the Bhikkhu by the arm, led him aside, and spoke as follows:—

"O brother, these gods of my suite believe as follows:—'Brahma sees all things; knows all things; has penetrated all things'. Therefore was it, that I did not answer you in their presence. I do not know, O brother, where these four great elements—earth, water, fire and air—cease, leaving no trace behind. Therefore it was an evil and a crime, O brother, that you left the Blessed One, and went elsewhere in quest of an answer to this question. Turn back, O brother, and having drawn near to the Blessed One, ask Him this question, and as the Blessed One shall explain to you so believe." *

With regard to the origin of *Maha Brahma,* the so-called Creator, the Buddha says in the *Pāṭika Sutta* (Digha Nikaya—No. 24): "On this, friends, that being who was first reborn thinks thus: I am Brahma, the Great Brahma, the Vanquisher, the Unvanquished, the All-seing, the Disposer, the Lord the Maker, the Creator, the Chief, the Assigner, the Master of Myself, the Father of all that are and are to be. By me are these beings created. And why is that so? A while ago I thought: Would that other beings too might come to this state of being! Such was the aspiration of my mind, and lo! these beings did come.

"And those beings themselves who arose after him, they too think thus: This worthy must be Brahma, the Great Brahma, the Vanquisher, the Unvanquished, the All-seing, the Disposer, the Lord, the Maker, the Creator, the Chief, the Assigner, the Master of Himself, the Father of all that are and are to be.

"And those beings themselves who arose after him, they too think thus: This worthy must be Brahma, the Great Brahma, the Vanquisher, the Unvanquished, the All-seing, the Disposer, the Lord, the Creator, the Chief, the Assigner, the Master of Himself, the Father of all that are and are to be.

---

* See Warren—Buddhism in Translations—p. 311 and Prof. Rhys Davids—Dialogues of the Buddha—Vol. I, p. 282.

"On this, friends, that being who first arose becomes longer lived, handsomer, and more powerful, but those who appeared after him become shorter lived, less comely, and less powerful. And it might well be, friends, that some other being, on deceasing from that state, should come to this state (on earth). So come, he might go forth from the household life into the homeless state. And having thus gone forth, by reason of ardour, effort, devotion, earnestness, perfect intellection, he reaches up to such rapt concentration, that with rapt mind he calls to mind his former dwelling place, but remembers not what went before. He says thus: That Worshipful Brahma, the Vanquisher, the Unvanquished . . . Father of all that are to be, he by whom we were created, he is permanent, constant, eternal, unchanging, and he will remain so for ever and ever. But we who were created by that Brahma, we have come hither all impermanent, transient, unstable, short-lived, destined to pass away.

Thus was appointed the beginning of things which ye, sirs, declare as your traditional doctrine; to wit, that it has been wrought by an overlord, by Brahma." * (Dialogues of the Buddha. Vol. III, p. 26.)

In the Bhüridatta Jātaka (No. 543) the Bodhisatta expresses his views about a creator,† and complains of his injustice in the following words:—

"He who has eyes can see the
sickening sight;
Why does not Brahma set his
creatures right?
If his wide power no limits can
restrain,
Why is his hand so rarely spread
to bless?
Why are his creatures all
condemned to pain?
Why does he not to all give
happiness?

---

* Commenting on human suffering and God, Professor J. B. S. Haldane says:—"Either suffering is needed to perfect human character, or God is not almighty. The former theory is disproved by the fact that some people who have suffered very little, but have been fortunate in their ancestry and education have very fine characters. The objection to the second is that it is only in connection with the universe as a whole that there is any intellectual gap to be filled by the postulation of a deity. And a creator could presumably create whatever he or it wanted."

—("The Inequality of man."—p. 183.)

† "God perchance is in heaven, but all's wrong with the world."—Mr. A. G. Gardiner's Essay on George Bernard Shaw. Prophets, Priests and Kings, p. 18.—

"If this Being is omnipotent, then every occurrence including every human action, every human thought, and every human feeling and aspiration is also His work; how is it possible to think of holding men responsible for their deeds and thoughts before such an almighty Being?

"In giving out punishment and rewards, He would to a certain extent be passing judgment on Himself. How can this be combined with the goodness and righteousness ascribed to Him."

Prof. Albert Einstein.

Why do fraud, lies, and ignorance
prevail?
Why triumphs falsehood,—truth
and justice fail?
I count your Brahma one
th'unjust among;
Who made a world in which to
shelter wrong."
(Jātaka Stories—Vol. VI, p. 110).

Refuting the theory that everything is the creation of a Supreme Being, the Bodhisatta says in the Mahābodhi Jātaka (No. 528) :—

"If there exists some Lord all
powerful to fulfil
In every creature bliss or woe,
and action good or ill,
That Lord is stained with sin.
Man does but his will."

(Jātaka Stories—Vol. V, p. 122).

---

# BUDDHISM IN MALAYA

MADAME WONG FOOK MEE.

I do not know exactly when Buddhism was introduced into the Malay Peninsula, but so far as I can gather, Java had been a Buddhist centre right from the beginning of the fourth century A.D., or even earlier than that, because the famous Chinese traveller Fa-Hsien once stayed there for about one year. It is not improper, further, to suppose that Buddhism went from Java to Malaya in the seventh or eighth century A. D., However, as we know little about ancient Buddhism in this Peninsula, we have to confine ourselves, to the period when Sir Stamford Raffles came to Singapore in 1819.

The earliest Chinese temple built in Singapore during this period was the T'ian Fu Kung. Later on, many other monasteries were also constructed and endowed. Though there were so many Buddhist monasteries at this time, yet people knew nothing about the Buddhist doctrine except paying their homage to the image of the Buddha. In 1899, Rev. Hsien Hui, after having completed his pilgrimage in India, was invited by Mr. King-pong Nieu to come to Singapore and to preach the Buddhist teachings to the people there, and a majestic monastery, Shong Lin Tze by name at Kim Keat Road was especially built for him. In the same year, Rev. Wo YUN of the Ku Shan Hills came to stay at the Fung Shan Tze monastery in Singapore. He and an English Bhikshu Dharmaloka and Messrs. Jen-Chuan Chang, Wan-hou Chen and others

then orrgnaized the Buddhist Association at Havelock Road in Singapore, which is just on the right side of the Yu Huang Temple. In 1913 a branch of Buddhist Association was organized and it was registered in the Government Registry.

At the same time the Pu Too Temple was built at Tanjong Pagar and occasionally gave lectures on Buddhism to the Buddhist followers. In 1922 Pu Chao Tze Temple was built in the K'unk Ming Hill. In 1926, His Eminence Tai Hsu was invited to come to the South Seas to deliver lectures on Buddhist Sutras, and in 1928 under his wise guidance a chinese Buddhist Association (Chung Hwa Fu Chias Hui) was organized by the high priests of different monasteries and lay-disciples of His Eminence Tai Hsu of the Malay Peninsula. The Association is progressing day by day and it is the most leading Buddhist Association in the Malay Peninsula. The Association has invited many high priests to deliver lectures on Buddhism to the public every now and then and many booklets of Buddhism have been distributed to the public for the benefit of mankind.

About one hundred years ago, Buddhism went to Penang from Singapore, because a Shrine of Avalokitesvara had been built there about that time. It was loved and honoured by the Chinese Buddhists as much as parents are loved and and honoured by their children. In 1884, the most beautiful and gigantic Chi-lo monastery, with its background of picturesque hills and seashore, was built by prominent persons of Singapore for Rev. Miao Lien at Ayer Itam of Penang. Whenever the local people and foreigners visit this monstery, they admire its magnificence. In 1903, Rev. Miao Lien went to Peking and managed to get a set of the Dragon Edition of the Chinese Tripitaka for this monastery. In 1922, the leading people of Singapore collected some funds and built a Buddhist Institute in Penang. Every month there are lectures on Buddhism delivered by distinguished Buddhist masters from different parts of China. At present there is Rev. Hui Chuang, from the Hu Chi Hills, who is well-known for preaching the doctrine of the Buddha.

In Malacca, there is a monastery, Tsing Yun Ting by name, which is about one hundred years old. Throughout the state of Kuala Lumpur, there are many Buddhist priests who are engaged in preaching the Buddhist doctrines and they have many followers.

Both in Java and Sumatra, there is no sign of the revival of Buddhsim at present, though in the past, these places were under the influence of I-tsing, the famous Chinese Buddhist master of the T'ang Dynasty.

The abovementioned Buddhist activities in Malaya relate only to the Chinese Buddhists. But I believe there are also some Sinhalese Buddhist Bhikkhus and monasteries in Malaya. It is a very fortunate sign that the Maha Bodhi Society of India

is completing its 50th year of existence and the society is to celebrate its Goden Jubilee at the end of year 1941. I earnestly pray that the society may have many more happy occasions like this and further wish that it may serve the useful purpose of uniting all the Buddhists of the world under one banner and do the work for the upliftment of humanity.

---

# "KIS WASTE"

*A tale for cat lovers and philosopers.*

By

FRANK R. MELLOR

He was a beautiful cat: a black Persian with a white chest and paws. His hair which was long, fine, and wavy, grew so as to form a ruff under his chin extending as far back as the tops of his shoulders, almost like the whiskers seen upon the faces of theatrical old countrymen. His nose was a snub and his eyes were most peculiar. At ordinary times they were half-closed and appeared to be as black as his coat, but when he became interested or wanted anything, they became large showing a perfect circle of light yellow upon a background of pure white. His tail was large and bushy, and his manner of hearing himself was that of an aristocrat amongst cats.

His manners were perfect. He was dainty about his food and his way of eating and was insistent that his meals should be punctual and in the proper place. He would sit in the window of our living room, watching everything but never uttering a sound unless he required to leave the room. In that case he would jump down from his resting place, come straight to one of us, look up into our face and give a low mew." Then he would go to the closed door and sit waiting for it to be opened. Once when I was upstairs, writing in my study, I heard a low "Meow," and there he was, sitting behind me like my evil Karma. He had found his way upstairs to tell me that he required to go out.

He had a very pretty trick of climbing on to one's knees, putting a paw on each side of one's chest and touching his nose against that of the person to whom he wished to show signs of affection. The feline equivalent to a kiss I should think.

This was the manner of his coming to us. For some days my housekeeper and I had noticed him eating the bread and drinking the water which it was our habit to place in the garden for the birds. We took

little notice of him, for stray cats were not uncommon since the bombing started and so long as they did not interfere with my seedlings we let them alone.

This cat, however, laid in wait until I went out for my morning's work in the garden and insisted upon rubbing himself against my legs. I took no notice of this friendly gesture for most cats seem attracted to me though the attraction is not mutual. But this one went further still. When I stood still for a moment he seized the opportunity to rub his forehead upon the toe of my boot in true Oriental fashion. I stood amazed and at once the thought struck me like a blow:—"This cat is the re-incarnation of one of my Indian friends."

Now I was in a quandary! I wished to welcome him into my house for a friend is always a friend in spite of an accident of re-birth, and the right to blame him for his fall was not mine; but our next-door-neighbour's cat, a ginger eunuch, had made our house his club. That is to say, he slept at home, spent most of his time with us, fed at both places and so became sleek and fat. He was a nice, clean, affectionate cat and we did not wish to oust him from his position and we knew by experience that two male cats cannot live at peace in the same house. However, the English love a compromise and so we compromised by feeding the black cat when Ginger was asleep or out of the way and giving him a barrel as a kennel outside.

This manner of things answered fairly well until a spell of wet weather swept over our village. Then, one morning when breakfasting by a large window overlooking the garden, I chanced to see the black cat, wet and draggled, crouching against our Kitchen door. He had been swamped out of his barrel. His large yellow eyes met mine with a look of piteous entreaty such as I was unable to resist. The fragrant coffee lost its savour and the porridge tasted like bread poultice. Silently I arose from the table and let the poor stray into the scullery, saying, "Come in out of the rain and I will bring you some food presently. Then I closed the door leading to the kitchen, so that the cat could not enter further into the house, and returned to my seat at the breakfast table.

As I resumed my place at the table I glanced at my housekeeper. Her face was expressionless as that of a sphinx but I fancied I could detect a twinkle in her eye.

Whilst I was reading my morning paper, Mrs. Smith cleared away the breakfast things and carried them into the scullery. When she returned the black cat followed her very humbly and took up a position in the furthest and darkest corner of the room. "Oh well!" I said in reply to a glance from Mrs. Smith. "He may as well stop there until the rain stops and then I'll put him out." Mrs. Smith did not answer except by a smile and a sniff which might have been caused by climatic conditions. At any rate I had work to do and

could not stop to talk the matter over.

When I returned from my study, two or three hours later, the black cat was seated before the kitchen fire watching Mrs. Smith prepare the dinner and purring like an aeroplane. It was impossible to turn an animal out from the warmth of the kitchen fire into the cold, damp, drizzle of a spring day, and so, much against our wills, we became "father and mother," to a black tom-cat of unknown ownership whom we christened "Kis Waste", two Urdu words meaning, "What for?"—"Why?" Why had he chosen us to tend and feed him rather than any of the other householders in the village?

Now that he was adopted as one of the family "Kis Waste" took his seat before the fire or upon my housekeeper's knee as his right and his wants became things to be reckoned in the household budget. When he was a "stray" he lived upon dry bread and water stolen from the birds, but now he developed a fastidious appetite and most of our food under the rationing scheme was not good enough for him. However, after some search I found a shop in another village, two miles away, which sold an expensive brand of cat food which he accepted without demur when mixed with milk. And so things settled down into our usual peaceful, happy, life with "Kis Waste" as our honoured guest and Herr Hitler as our only enemy.

But for "Ginger," the next-door cat, things were not so rosy. The rainy morning which had been "Kis Waste's" opportunity had kept him indoors. In the afternoon, when the rain had ceased and the sun shone forth ,he jumped over the garden fence and strolled into our kitchen to enjoy his second dinner. This time, instead of the plate of scraps which usually awaited aim, he came face to face with "Kis Waste", licking clean the platter!

Oh would that some wise man could at last solve the mystery of how animals communicate with each other! On this occasion, all that we could see or hear was that the two cats crouched opposite each other, silently staring for about five minutes. In that five minutes a grave conversation must have taken place in which "Ginger" surrendered his rights to the usurper and then turned slowly and sorrowfully towards the open door, an uncrowned king. But even this abdication was not sufficient ; as he turned, "Kis Waste's" paw shot out like lightning leaving the imprint of his claws upon "Ginger's back. Unheeding the cowardly blow, "Ginger" slunk out of the back-kitchen, mounted the garden fence and jumped down into his own territory. He had been expelled from the membership of his club and, henceforth, must be contented with one breakfast, dinner and tea daily and must sleep by his own fireside.

It is probable that during the night, when the rats of the neighbourhood met and discuss matters upon my seed bed, further conversations took place, for the following morning, just as "Kis Waste" had

finished his breakfast, "Ginger" appeared, crawling into the kitchen with his stomach touching the ground. He advanced timidly and touched "Kis Waste's" nose with his own. There was no sound or movement that I could perceive, but "Ginger" appeared satisfied and, still keeping one eye upon his supplanter, he ate the scraps which "Kis Waste" had left and licked the plate clean. That was to be his role for the future ; when "Kis Waste" went out, "Ginger" immediately slipped in and ate his leavings.

Many were the romances my housekeeper and I made about our new friend :—"He had been the sole companion of an elderly maiden lady who had treated him with that love and kindness which should have been lavished upon the children whom Karma had denied her. At last Death beckoned and her poor body, unloved except by one cat, was borne to a friendless grave. Her poor furniture was sold to pay the expenses of her funeral and "Kis Waste" was turned out into the street, alone and friendless. For many days he had lingered about the house awaiting the old lady's return. At last, forced by starvation to leave the place he loved, he had wandered, where he knew not, until he reached our village. Then, in the occult way which mankind does not understand but which is common to cats, he had sensed that two weak-willed, sentimental old people lived in our cottage and had artfully and of set purpose, played upon our pity."

Or perhaps :—"He had lived with a rich family, petted and spoilt by the female members of it. Then, one night, the Sirens had sounded, the search lights had "cris-crossed" the sky ,the guns had thundered and the shells had echoed their thunder in the sky. At last, an enemy bomb had made a direct hit upon the mansion, crushing it to rubble and burying those of its inhabitants who were not crouching in the damp, cold shelter in the garden. By some strange chance, "Kis Waste" had escaped death. Blind with fright, he had fled into the black Hell of war which surrounded him. When he awoke from his stupor of fear, he was in a neighbourhood he did not know, amidst sights and sounds unfamiliar to him. For a time he had lived as stray cats do live in the country, preying upon all the small life he could capture, then, hearing from other cats about us, or perhaps lured by the hope of capturing some of the birds which feed in our garden, he had found the environment congenial and determined to give us the honour of tending him for the remainder of his life".

And so on, "ad finitum".

For some time we lived as uneventfully as people can live near a Naval Dockyard in time of war, with nightly air raids to be taken into account. Then Mrs. Smith, whilst nursing "Kis Waste", noticed that under his long hair there were open sores upon his back. I be-littled the injury, saying that he had been fighting as tom-cats will, and every morning I bathed the places with warm salt

and water. But the lady-next-door also noticed the wounds and volunteered the information that "Kis Waste" had the mange. I still stuck to my opinion but Mrs. Smith agreed with out neighbour so I was soon talked down as mere man who ventures to argue with a woman, must be. The upshot was that Mrs. Smith and I carried "Kis Waste", imprisoned in a large basket, to the neighbouring village, where there was a Veterinary Surgeon.

One inspection the Vet said that the cat was suffering from eczema and suggested that he should be allowed to "put him to sleep."

But a friend is a friend even though he has fallen so low as to be re-born in animal form. Besides the cat had trusted me and accepted me as his master, so I advanced my religion as a Buddhist as a reason why this could not be done. "Oh well! replied the Vet. "If that is the case I will give you some medicine for him but it will be a long business". He gave me some pills and a lotion and when I paid his bill I saw that it was also to be an expensive business.

Every morning, in spite of his struggles, I administered the medicine, but the only result seemed to be a growing coolness between my friend and me. No longer did he climb upon my knee and touch noses. No longer did he place a paw on each side of my neck and sleep with his head on my chest. Although he looked to me for his meals that seemed to be all the use that he had for me.

About this time I began to have a suspicion that he was visiting the big house over the road. I noticed that when I let him out at night he generally went in that direction and that when I opened the door for him first thing in the morning, his appetite was not so keen as it used to be.

At last matters reached a climax with the speed of an air raid. One morning I was working in the front garden and "Kis Waste," was sitting on the door step watching me work. It was a habit I much appreciated and which gave me a sense of companionship. I had sown a row of parsnip seeds in a side border for in this war, flowers must give place to vegetables. I then went to another part of the garden and commenced digging. I hapened to glance over my shoulder and saw "Kis Waste" squatting upon the seeds I had just sown. "Get out of that"! I shouted. With as much dignity as the circumstance would allow, "Kis Waste," arose from his recumbent position, walked slowly down the garden path, through the gate which was open, carefully crossed the road, first looking each way to see that it was free of traffic, climbed the gate of the big house, proceeded up the drive and disappeared from view in the direction of the stables.

And that was the last I saw of "Kis Waste". May he attain to a better re-birth.

Ah well! The affection of a friend lasts until a woman comes between but the happiness of the Teaching endures for this life and for the lives to come.

PEACE BE TO ALL BEINGS.

# MANIMEKHALAI

By P. S. Lakshminarasu, B.A., B.L.

Three out of the five great classic epics in the Tamil literature are written by the Tamil Buddhists. Manimekhalai alone has, however, survived the onslaughts of religious persecution, the other two are irrevocably lost to us. Its author, Sitalai Sattanar of Madura, would seem to have read it before Ilango Adigal, who thereupon composed *Silapadhikaram*, its Jaina counterpart. These two form together a single great heroic poem.

This Buddhist epic is assigned to the second century A.D. while the internal references to Dignana and others would carry it to a period later than the fifth century A.D.

Tirumayilai Shanmugam Pillai was the first to print it and four years later, that is in 1898, Dr. V. Swaminatha Iyer edited it after collating several manuscripts. Curiously enough, there is no reference in it to Pillai's work. Their services to get *Manimekhalai* in print vouchsafing its preservation are inestimable.

A brief outline of this ripping story is given below with the hope that it will induce the reader to read and enjoy the original.

Long ago, a young merchant stood outside Puhar dumb-struck with a *vina* in his hand. Questioned by Prince Udayakumara of the land, he said, "I saw Manimekhalai in the garb of a Buddhist nun going towards the flower garden. The sight of her brought to my mind the tragic fate of Kovalan and I felt sad." Purhar was the old name for the seaport, Kaveripattanam.

Kovalan and his chaste wife Kannaki, had a tragic end and his mistress, Madhavi and her daughter by him, Manimekhalai were left to mourn their loss. So intense was their grief that they refused to take their parts in the festival got up in honour of Indra. Madhavi's mother, Chitrapati, scoffed at their sorrow and heaped abuses on their heads. It looked madness to her to hear of Manimekhalai's strange resolution when her daughter said, "Kovalan's daughter will not live a courtesan's life, as it does not befit a child of a noble and pure man. She will become an ascetic. I have heard the truths from Aravana Adigal." She was not for giving up the hereditary calling of her family patronised by kings and nobles.

Manimekhalai went to the flower garden with her mother's companion, Sutamati, who asked her not to go alone to fetch fresh flowers for replacing the garland wetted with her tears as she was weaving it. There was a crystal pavilion with a lotus seat on which were placed the Buddha's foot-prints. It was believed

that the flowers left there would never fade at any time and that whoever placed flowers there would have his or her wishes fulfilled.

The Prince rushed to the spot to renew his pleading for her love. Advised by Sutamati, a Brahmin woman convert to the Dhamma, she fled to the pavillion and bolted the door from inside foiling his design. Before her conversion, a Vidyadhara named Marutavega carried her and spoilt her modesty. Her father traced her out and supported her until he was gored by a cow. Later on a Buddhist monk called Sanghadharma gave them all help and told her how the Buddha strove not for His but for the salvation of all. She was, therefore, inclined to help Manimekhalai to go ahead in her resolution. The beauty of Manimekhalai's form visible in the crystal haunted him. He then went away vowing to win her through her grandmother's influence.

After the Prince had gone, Manimekhalai came out and told her that though he regarded her as a courtesan, she somehow felt fond of him. At that very moment, the goddess Manimekhalai appeared and advised them to go to Chakravala Kottam, where a Brahmin youth who died at the sight of an evil spirit could not be restored to life in spite of all efforts of the goddess Champapathi and other deities.

On going there Sutamati fell asleep. Manimekhalai flew thence to a place south of Manipallavan where the Buddha pacified the warring Naga Chiefs by teaching them the Law. Standing before the Buddha's feet in reverence, she recalled to her mind that Udayakumara was her husband in a previous birth while Madhavi and Sutamati were her sisters and that she was then also familiar with the *dhamma*. Goddess Manimekhalai also taught her a charm to fly at will assuming any form and another to appease hunger. Advised by Tiva Tila Kai she waited for the appearance on a full moon day of a begging bowl, miraculously filling itself and secured it for feeding the famished and famine stricken human beings. She then returned to her house in Puhar and met her mother and Sutamati whom goddess Manimekhalai had prepared in the meantime to expect strange things happening in the near future.

Then all the three Sutamati, Madhavi and her daughter went to the monk, Aravana Adigal, from whom they learnt of the story of the bowl. On their way to Cape Comorin on a pilgrimage, Sali, wife of a Kasi Brahmin named Abhanjika, gave birth to a male child and the parents abandoned him. Another Brahmin, Ilambhuti picked him up and brought him up as his foster son. When he came of age, he stole a cow in order to save it from being slain by Brahmins at a sacrifice. For doing it he was driven away and had to live by begging. He used to feed others out of the alms, keeping a little to himself to eat. Pleased with him, the goddess Saraswati gave him this bowl which he used to feed all during a famine. God Indra, who got enraged at his disinterested service to the hungry, sent down

plenty of rain in every famine area visited by the lad giving him no chances to use the bowl. At another time he so arranged that a ship bound for a famine-stricken country set sail without this youth. He then threw it into a pond in sheer disgust of Indra's mean tricks.

Bowl in hand she went for the first alms from the chaste woman of the city, Adirai, the wife of Saduvan, who survived a shipwreck and returned home after converting the Nagas to the dhamma. After receiving the first fill from her, Manimekhalai went about feeding all the hunger-stricken folk of the town and the suburbs and even satisfied Kayasandikai's unappeasable hunger.

Brushing aside the warning given him by goddess Manimekhalai, and goaded by Chitrapati who was upset at her grand-daughter turning out as a nun, Udayakumara went to raid the traveller's rest-house where Manimekhalai was staying. She then fled into a temple and the prince chased her there also and found her missing. Coming out disguised as Kayasandikai, she escaped to another kingdom where she fed and reformed the prisoners to such an extent that its king converted the prison into a vihara for people to assemble and listen to her discourses. Blinded by lust, the prince pursued her even there only to be slain out of sheer jealousy by Vidyadhara Kanchana, the husband of the real Kayasandikai. When it was too late, he learnt to his grief that she was not his wife but Manimekhalai and that his wife had been killed by the goddess Durga. Warned against coming near his corpse and the impending imprisonment and subsequent release from the king's prison, Manimekhalai avoided the very sight of the dead prince.

Visiting next the kingdom of Aputra, she asked its king to come with her to the Buddha's seat in the isle of Manipallavam. When they went there, its goddess, Kannaki told her how Kaveripattanam had been destroyed by the sea and that her mother, Aravana Adigal and others were safely living in Vanji. She also told her about the past life of herself and Kovalan and advised her to learn at Vanji all religions before following the Buddha's Path. Manimekhalai then flew to Vanji while Aputra went back to his kingdom resolved to perform charity and to protect his subjects. There she studied as a hermit all the religions and went to see Aravana Adigal, her mother and Sutamati. The sage sent her away to relieve hunger at Kanchi then in the grip of famine before learning of him the path of *dharma*. He said, "You will be born many times as a man and follow the path and finally attain *nirvana*."

On the bitter complaint of the ascetics of Chakravala Kottam, the King imprisoned her but the Queen released her and tried in vain to harm her in a variety of petty ways, hoping thereby to stay the hand prophesied by the goddess Manimekhalai from destroying the city. The Queen was pardoned for all her misdeeds towards her. At the intercession of Aravana Adigal, Manimekhalai

gained her freedom and again rushed to Kanchi to relieve the sufferings of the place with the aid of her begging bowl.

Then Aravana Adigal taught her Buddha dhamma. Bowing to the three jewels, the Buddha, the Dhamma and the Sangha, she devoted herself to win the highest bliss, *nirvana*, in this very life itself. Madhavi and Sutamati became his disciples as well.

*(To be continued)*

---

# REMAINS

( Diary Leaves )

By Nicholas Roerich

The whole world is now obsessed with the writing of memoirs. It might seem that this circumstance would be an advantage for the future historian. But is it going to work that way? When you begin to compare different memoirs dealing with the same events, you are struck by their discordances. If this is so to-day one may ask what the situation will be like when there are only reminiscences.

We are apt to think that large encyclopaedias and reference books are most reliable. I take up the Encyclopaedia Britannica, which has passed through many editions. I find errors in it relative to myself and Tibet. If such mistakes exist in matters one is familiar with, then how many mistakes will be found in other sections? We cannot assume that errors appeared simply in this case.

The position of the historian is thus made very difficult. Before him lie thick volumes which are considered to carry authority, yet the facts contained in them are often contradictory. One can imagine how the chronicles and annals, of the past distorted in passing from lip to lip.

When you travel through Central Asia and listen to all the stories picked up by the long Asiatic ear, then you can picture the past when classic historians had to deal with exactly the same sort of information. There were no sources save the oral transmission of travellers. It thus happens that along with sound facts there is much fiction and it is this which amazes you in the accounts of travellers and story-tellers. It is said that in the course of time history sifts out the truth. To a certain extent this is so, but along with the truth there is crystallized much that is false. If one finds obvious contradictions in recent memoirs, then what can be said of those remote ages the local dialects of which have not come down to us. The errors of history!

On the mountains trails to Khotan we saw several caves which once served as retreats for Buddhist anchorites. Their dark entrances opened on perpendicular cliffs so that there was no access to them. Earthquakes or landslides have obliterated all approach so that these secret hermitages are now suspended in air, sharing their mysteries with the eagles and vultures. To reach them from the heights above would be a very complicated undertaking.

In caves lower down one finds the remains of murals which the Moslems and the campfires Kara-Kirghiz have not succeeded in destroying. Besides fanatics these murals have met with enemies in the form of scientists, who "for the sake of science" have cut out whole sections of these frescoes. One large figure of a Bodhisattva for example, was so cut up that one portion went to London, another to Delhi, while the boots took shelter in Khotan. Besides these enemies, there were the mice. In the cellars of the Berlin Museum many frescoes, of which the plaster was made with straw, were devoured by mice. The problem is whether divide up such monuments among museums, or find means to reserve them just as creators left them.

Who knows whether the desert may not again become a dwelling place? No epithet is too strong to stigmatise those who destroy such monuments. It is sad to see these plundered half-burned wall decorations in the cave temples. These frescoes were not only valuable as art, but were documents showing the fusion of Indian and Iranian Art touched with Chinese influences. The contemplation of such ruins fills one with sadness. One feels that if they had been left alone such monuments would have lasted to our time and given us a perfect picture of the flowering of art in those places which the hand of man has turned into barren deserts. The murmur of underground streams reminds us that lifegiving water has not yet forsaken these spots, and that it can be brought forth again so as to make fruitful these barren sands.

The ruins of a cave monastery near Kuchar particularly impressed us. Through a narrow gorge we fell, as it were into a broad amphitheater in the sides of which were many temples and monastic cells. One realized the great antiquity of this place, through which had passed Buddhists, Nestorians and Manichaeans. The frescoes were almost all broken off or defaced, yet one felt how rich the originals must have been. It is not possible now to enter all these caves. The approaches have crumbled away and the lower levels have been filled up. When you walk through the upper caves you gather from the hollow sound that there must be other compartments beneath. In their present state of ruin it is not easy to get at these hidden compartments. It would require much careful engineering to avoid a destructive rockslide. Besides the murals there were many sculptured figures which adorn this onetime monastery. Now there re-

main only a few pedestals, which sometimes display fragments of feet. Here in a spacious cave was a representation of Paranirvana, and on the narrow cornices between the caves a row of statues. Below are seen scattered rubble and pieces of building materials. Yet here through the rubbish peeps a small fragment of fresco. You feel that this place was once magnificent, filled with people, and adorned with love. The dying out of such a centre must have been accompanied by many dramas. More than one hostile invasion must have fallen on it. It is fascinating to tap the walls and floor and speculate about hidden retreats. There are probably whole libraries yet to be discovered.

One recalls how in Tun-Huang a monk discovered quite by chance a number of valuable manuscripts which made the reputation of a French scholar. Kozlov also by a piece of good fortune discovered an important store in Kharahoto. We recall how one explorer baffled by many contradictory indications stopped in despair on the site of an ancient city and decided to try his luck there, with the result that he made a most valuable discovery. Here in the Kulu Valley are said to be hidden some very ancient manuscripts. The tradition is deeply rooted and coincides with the historic iconoclasm of Lang-dharma. What lucky "chance" may lead to their discovery? According to the accounts of Chinese travellers there were once fourteen monasteries in this valley. Where are they to-day?

To the north of us rises the snowy Rotang pass, the path to Tibet and Central Asia. Besides the trail now in use, there was once an approach to this pass on massive stone steps. Some say that this stairway of paladins was built by Gessar Khan. It is usual to attribute Cyclopean structures left long ago, to the great heroes. To the south of us on a hill stand the ruins of the palace of the Pandavas. To the west, on the summit of a mountain can be seen certain ruins near to which there is an elaborately constructed cistern. It is particularly impressive to suddenly meet with a dilapidated reservoir or an ancient stone staircase amidst the undergrowth. Recent years have proved rich in archaeological discoveries. In Egypt the treasure of the Paraoh Shoshenn has been brought to light ; in Greece, superb Delphic monuments have been discovered. Nestor's palace was unearthed disclosing a wealth of hieroglyphic inscriptions. In Afghanistan the ancient city of Balkh, capital of Bactria and its sixteen miles of ruins is now being studied. Many more interesting discoveries have been made in Russian Turkestan Altai and Mongolia. It is as if the Earth wished to recall the hidden memorials of antiquity. India is full of ancient cities as yet undiscovered. After Harap, and Mohenjodaro, people were forced into the hills as may be seen by the kurgans of many an ancient city.

HIMALAYAS 1941.

It is said that these antiquities will be brought to light at the appointed

time. Attention has recently been given to cities buried beneath the sea. Steps are being discovered leading to the depths as well as to the heights. We require new data, since archaeological problems are much more complex than has been generally thought. Human connections go back into remote ages, thousands of years ago.

There are fashions in everything. Once it was the fashion to bring together what was far removed, afterwards it became the fashion to separate periods. The truth is probably somewhere between the two extremes.

It is very impressive to discover monumental staircases hidden in the rank undergrowth, or perhaps, fragments of polished marble, the remains of ancient strong holds!

---

# THE LESSON OF THE RAG

By Bhikkhu Metteyya

*Namo Tassa Bhagavato Arahato sammā-sam-Buddhassa!*

One day the Elder Ānanda saw a beggar boy going along, clad in a torn and frayed undergarment, with a potsherd in hand.

"Come, child", said the kindly Elder to the boy, "of what use is this miserable way of living? Will you not enter the Order?"

Said the beggar boy, "But, Reverend Sir, who will receive a beggar lad, like me, into the Holy Order?"

"I will," said the Elder.

So the noble Elder took the child to the monastery, bathed him with his own hands, and giving him a subject for meditation, made a novice of him.

Now the novice spread out the ragged cloth which he had worn as an undergarment, inspected it, and seeing holes everywhere, knew that he could not use it even for straining water. So he placed the rag and the potsherd on the branch of a certain tree.

As time went on, he received full ordination, and enjoying the rich offerings which were given to the Buddha's monks, he went about clad in the finest robes.

After a time he became fat and lazy and discontented, and he thought of returning to the layman's life.

Accordingly he went to the place where he had left the rag and the potsherd.

Now, as he took them from the tree and beheld them, he regained sanity, and exhorted himself, saying, "You shameless, unblushing fool, will you throw away the privilege of wearing these noble robes, and go about begging again, clothed in rags, potsherd in hand?" As he admonished himself, thus, his mind became peaceful, and putting the rag and the potsherd into the same old place, he went back to the monastery.

After a few days however he became discontented once more. However with strength of mind he went to the place where the rag and potsherd were, admonished himself, and returned to the monastery. A third time too he did the same thing.

When the Brethren saw him going back and forth in this manner, they asked him, the cause of it.

"To my teacher Brethren", replied he. In this manner the young monk regarded his own old ragged garment as his teacher, admonishing himself severely, overcame discontent, conquered himself, and in course of time attained perfect Holiness.

---

# THE LIFE OF HTUTKHAUNG-SAYADAW

By Maung Po Nyan

*Preface*

This beautiful work has just come out in Burma from the pen of Reverend U Pandita, the well-known author of many books on Buddhism. It is written in Burmese. The author unfolds his subject matter in such a methodical and logical manner that the translation in English will be apt to mar the sequence and the order of the work. An attempt will, however, be made to overcome this difficulty as far as possible. The Author has kindly given me permission for rendering his work into English. It is still printed in the original Burmese in Burma. The difficulty in putting some of the Eastern Ideas into the foreign languages is that we can not find out the proper equivalent words for them or they have no words having the same result or same value.

It is to be remembered that the great men of other countries and their work are made known to our own country but that those of our own country are not introduced to the foreign countries. With the object of removing this desideratum this little work is done by me.

Before entering the Noble Order

The Htutkhaung Sayadaw was born at the Mingon Village, near Lemyethna, in the district of Henzada. In this village there lived the

land-owners U Lu Gyi and his wife Daw May to whom a son and a daughter were born. The son was called Maung So and the daughter Ma Ngwe. In fact the Burma-known Htutkhaung Sayadaw and Maung So were one and the same, who was born on the morning of Tuesday, the 15th waxing of Tabaung, 1160 at the *Mingon Village.*

## THE LIFE OF A "SAMANENA" OR "NOVICE".

When Maung So was thirteen years old in 1173, the Magyidaw Sayadaw of the Magyidaw Kyaung-Taik of Ava came to the Kywe-gaung Kyaung-Taik of the Ngatayaw village, near Lemyethna on a visit. During the Sayadaw's short stay at Ngatayaw village, Daw May, the mother of Maung So and Ma Ngwe, his elder sister had him ordained as a "Samanera" or "Novice" in the presence of the said Sayadaw of Ava. The Sayadaw, having studied his face and analysed his character thoroughly, gave an attractive name to the "Novice" which was "U Nyana-Wuntha". At that time Maung So's father was no more on the earth, and so the ordination ceremony was celebrated only by his mother, Daw May and his elder sister, Ma Ngwe.

## "TAKING HIS EDUCATION AT AVA".

One day the Magyidaw Sayadaw came to Lemyethna on some business. On the completion of his business, he was about to go back to Ava. Shin-Samanera U Nyana-Wunsa, the newly ordained young novice took leave of his mother to go to Ava with his great spiritual adviser, the Magyidaw Sayadaw, to learn the Tri-Pitaka under his great teacher. When he arrived at Ava, it was the reign of Bodawpaya, who, at that time, was in his residence at Ahmarapura.

The Venerable U Nyana-Wunsa was working hard at his studies since he arrived at Ava and so he was well versed in the ordinary course of Buddhism or Dhamma and as a result he became venerable. He, then, was supplied with all the necessary requisites by the Queen Siripawara Tilawka Mahayazeinna Yatana Devi who, at the time, was the Chief Wife of the Crown Prince. But the said title was popularly known through out the length and breadth of Burma, when she became the Chief Queen of the King of Burma. (So it was first written like this.)

While Bagyidaw was ruling over Burma in the year 1180, Venerable U Nyana Wunsa got through the Pahtamagyaw Examination or the highest examination of the Buddhist Scripture. Then Her Majesty, the Queen of this Kingdom, wishing to help his parents and relatives, told him to bring them to Upper Burma, promising him that she would make them rich and happy there. Though he had a great desire to bring his mother with his elder sister and relatives, he could not do so for his mother had breathed her last. And so he brought his elder sister, Daw Ngwe and some of the relatives. The reader of this book will imagine how glad his mother would have been if she had seen such a venerable son before she died. As soon as his

elder sister, Daw Ngwe, her husband U San Lone, their sons, Mg Tha Ywe and Mg Tha Phe' and their daughters, Ma Zan Thee and Ma Lun Me' were brought to Upper Burma, they all were made rich and happy at once and given spacious quarters at Pwezeik in Sagaing, where they led their happy life till death. In order to prove this, their descendants are still in existence at Sagaing in Upper Burma.

### Life as a Member of the Noble Order.

While he was on the support of the Chief Queen, he became a great spiritual adviser to his fellow Bhikkhus of the Magyidaw Kyaung Taik under the help and guidance of the Magyidaw Sayadaw who, when the proper time came, admitted him into the Holy Order in the Buddhist sense in the year 1181.

The Venerable U Nyana Wunsa, having been admitted into the Holy Order, was sweating at the sublime Doctrine of Buddha or Dhamma for about eight years under the guidance of his great teacher and having learnt how the Five Aggregates must be wisely penetrated, how Delusion and Craving must be wisely abandoned and how Tranquillity or Samatha and Insight or Vipassana must be wisely developed, went to the secluded place near the See-khon Pagoda lying in the S. W. of the Minwun Hills to lead a secluded life so that he might well develop Insight or Vipassana in 1188. He, not long afterwards, shifted to the place near the Ratana Htutkhaung Pagoda standing on the Minkun Hills where he lived very happily with the thought of Dhamma or the Sublime Doctrine of Buddha.

### "Why He was called "Htutkhaung".

Just as the Sayadaw who lives in Rangoon is called the Rangoon Sayadaw or the Sayadaw who lives in the Tawya-kyaung is known as the Tawya-Sayadaw, so also the Sayadaw who had lived near the "Ratna Htutkhaung Pagoda" is known as the Ratana Htutkhaung Sayadaw". But he is commonly called "Htutkhaung Sayadaw" for the sake of ease and convenience by the people of Burma. Near the Pagoda there is a stone inscription in which the name "Ratana-Htutkhaung Phaya" is beautifully inscribed. But it is called the Htutkhaung Pagoda in Burma by the people. And so, in a word, the same may be said of "Htutkhaung Sayadaw of Burma".

### "The Country-Monasteries or Tawya-kyaungs" of The Venerable Htutkhaung Sayadaw.

The Venerable Htutkhaung Sayadaw, while living in the Htutkhaung Kyaung, was sucering from stomach-ache. He during this period, was begged to move to the Myin-mwe Tawya Kaung for a short stay by Saya Chan Tha and his followers. That monastery or Kyaung was in the south-west of the Htutkhaung

Tawya and about a mile far away from it. In that monastery or Kyaung, he was placed under the medical treatment by the people. The Venerable Sayadaw, having been well cured, went round to live in each of the Country-Monasteries or Tawya Kyaungs, the Myin-mwe Tawya Kyaung, Letloke Tawya Kyaung, Pauktawkan Tawya Kyaung and Pekadoe Tawya Kyaung for his deep meditation.

"DISTINGUISHED MARKS".

One morning, while going on his begging round in the Gawsaragan village from his Tawya Kyaung, the Venerable Htutkhaung Sayadaw met a group of wild elephants on the way where he stood and breathed the spirit of Metta or Love over those animals with his right hand raised over his head. At that time some of the wild elephants dodged away and others sat and bowed down their heads as a mark of respect to the Venerable Monk.

"A GUN-FIRE".

Once while living in the Pauktawkan Monastery or Tawya Kyaung, the Holy Monk, for his deep meditation, went to a deep forest. At that time when he was meditating upon Vipassana Dhamma, Po Tekkha, the hunter, having taken him for a wild beast raised his gun and tried to shoot but he could not get a shot at him because of his unconsciousness. He, having regained his sense, knew that it was the Venerable Htutkhaung Sayadaw. He, then, went and bowed down his head with joined hands before the Holy Monk entreating him to forgive his rudeness and to admit him into the Sangha or the Noble Order. He at once obtained pardon of the Venerable Monk and his desire was also fulfilled.

"FACING THE GHOSTS".

One day the Honly Monk, while living in a country monastery or Tawya Kyaung in the north of the Kaungmudaw Pagoda, saw many ghosts but some of them paid respect to him by listening to his preaching as a true Buddhist does, and others sat with their backs towards the Holy Priest without any regard to him. It is pleasing to note that the Venerable Htutkhaung Sayadaw had spent most of his time or holy life in deep solitude for his deep meditation. For that reason His Majesty the King Mindon of Burma offered him some power and all the things needed by a Buddhist Priest. That shows his piety and devotion towards the Venerable Holy Priest Htutkhaung Sayadaw knew no bounds.

From this day onwards the important and remarkable events of the life of the Venerable Sayadaw were unknown to the public. That shows he was not doing anything for display or (Pakassana) but wisely developing Vipassana Dhamma so as to attain Navana. So it is for a long period very difficult to find out his whereabouts and the deep solitude where he was meditating upon "Dhamma".

He, before residing at the Dhamika-Chaung or secluded place, might have been wandering from one place to another and meditating alone in deep solitude, or developing the rahan Dhamma or Vipassana Dhamma or the Doctrine of Insight.

## How to become Friends with the Kings.

Thus for eight years since entering the Holy Life, he was living in different solitudes meditating upon the sacred Truths or Noble Truths till the reign of His Majesty the King of Pagan. In the year 1208 when the Holy Life was twenty-seven years old, he was met by the Princes of Shwebo, the brothers of the Pagan King, Mindon Myosa and Kanaung Myosa who, at that time, were on the way to Shwebo. They made obeisance, took their seats on one side and listened to the religious discourse. The princes whose hearts were gladdened with Dhamma begged him to admit them into the Holy Life. By means of repeated questions the Venerable Sayadaw came to know that they were the princes of Amarapura and did not allow them to become members of the Sangha as they were capable of being able to do much in the spread of Buddhism. The Princes, on hearing these words, cleared away the thick bushes and heavy stones at the Sinma-Chaung place lying amidst the unfrequented solitude, by themselves. There the elder Prince built a three storeyed monastery while the younger one built another one with a short-walk and then these buildings were made as offerings to the Venerable Sayadaw. (But the said buildings are now in ruinous condition there).

Between two mountains is a big natural valley covered with deep forests to which the King's royal female elephants were sent so that they might feel quite at home in these. That is why the place is still known as the "Sinma-Chaung" or the "Home of Female Elephants". This was said by the third Htutkhaung Sayadaw, who is still known as the Sayadawgale" in the Sagaing Division. Though he lost his sight he worked very hard at his studies of Sutta Pitaka, Vinaya Pitaka and Abhidhamma Pitaka or Tripitaka in the Kinmakan Taik or the Monastery where he used to teach the junior Orders about Tripitaka day and night. He carried on not only teaching the Order day and night but also preaching the "Dhamma" to the lay people. They, at last, knew that their life must be devoted to the conquest of the "Self". But in 1299, he passed away on account of a sore in the throat. At present the "Dhammika-Chaung" is under the control of Reverend Suwana Priest who is the true disciple of the Third Htutkhaung Sayadaw Gale. The said Reverend Suwana Priest is well versed in Tripitaka taking a great interest in the doctrine of Dhamma and is a real priest of benevolence and right concentration. Under his control in the Dhamika-Chaung there are always about forty Sanghas because of his popular teaching and good discipline.

"REFUSING TO ACCEPT THE TITLE" THE KIND OFFER MADE BY THE KING, MINDOW

The Venerable Htutkhaung Sayadaw, while living in the Simachaung, had attained the thirty-fourth year of Priesthood in 1214, and at the same time Mindonmin became the King of Burma under whose Kanaungmin was the Crown Prince of Burma. Not long before Mindonmin was crowned, the Venerable Htutkhaung Sayadaw was invited to the Royal Palace where he was offered the title 'Minsayadaw' or the "Great Teacher" of the King. But he refused to accept the kind offer made by the King by raising one of his hands, saying, that it was useless to him and that it would bring a disgrace to him by placing it near his side when he died. So saying he at once returned to his monastery.

'INDEPENDENT LIFE'.

The King Mindon was so devout that he made the Venerable Sayadaw's life independent. That is to say he was not under the control of the Chief of Sassana or the Sassanapine." So he was provided with all the necessary requisites and lands. From that day onwards the "Sinmachaung" was changed into the "Dhamika-chaung" the name of which was beautifully engraved on the stone-pillar and strongly placed in its compound.

Once Reverend Sankyaung Sayadaw of the Sankyaung Taik, North of Mandalay saw a dream that there was an Arahat in his monastery and so (he) invited all the priests to his dwelling place. By offering a yellow robe or 'Thingan' to each of them he told them about his beautiful dream. At the time U. Nagathena, one of the teachers of the Sanghas said, 'I am the Arahat of the monastery'. The Sankyaung Sayadaw, the Chief of the Sanghas, on hearing his words, expelled him from his monastery because what he had said was quite against the Vinaya Pitaka, the rules and regulations of conduct for the brotherhood of the Elect, the Bhikkhus, and the Samanera or the novices.

U Nagathena then went to the Venerable Htutkhaung Sayadaw and talked about the matter. After that, he was well received by the Venerable Htutkhaung Sayadaw who said, 'More than hundreds of such monks will be warmly welcomed by me at my monastery." Reverend Sankyang Sayadaw, having known about that matter, put it before Venerable Unyeyya, the Sassnabine or the Ruler of the Buddhist-World. By this time the Ruler of the Buddhist-World was about to decide the case but before giving his definite decision, Mindonmin, the Great King of Burma said to the Ruler, 'At present who is the great and sole promoter of Buddhism in Burma?' On hearing these words, the Chief of Sassana replied, 'Your Majesty the Great King of Burma is the only sole promoter of Buddhism in Burma now.' The Great King then told him that he had made his life independent. That is to say, that the Venerable Htutkhaung Sayadaw was not

placed under the control of any Ruler of Buddhist-World except Buddha.* It is quite clear that the Title of 'Ganawimot' was offered to the Htutkhaung Sayadaw by the Great King Mindon in his lifetime By this time the dispute came to an end without any trial.

But it is interesting to note about Reverend U Nagathena who was born at the Magyizin village, in the Sagaing District of Upper Burma, that he, at the age of thirteen years, devoted himself to the study of Buddhist Scriptures as a Novice in Mandalay. While young, as a Novice, he followed the teaching of Reverend Saku Sayadaw, who said, when he had seen him, "Who is that young Novice that can follow my teaching at the back of the Sanghas?" He also asked about his native place, tested his ability and mental capacity and found that he had a competency for a task. As the young Novice could answer everything to the Sayadaw's entire satisfaction and was very intelligent for his age, the Venerable Sayadaw was very much pleased with him. Every day he (the young Novice) got a considerable volume of Buddhist Scripture given by the Reverend Sayadaw by heart, and so he was given two cups of good curry for his breakfast daily as a reward or as a mark of honour to him by the Reverend Sayadaw. It should be remembered that the Sayadaw did this by way of encouragement. By making inquiry about his parents, the Venerable Sayadaw came to know that they were very poor and leading their life by pounding rice daily. They were always at hard labour to keep body and soul together. After that the Reverend Sayadaw said, 'Don't let your parents work hard and I will tell the Authority to grant ten rupees monthly for your parents, only if you work hard at your studies daily.' The young Novice, on hearing such encouraging words, threw himself heart and soul into his task and became well versed in Buddhist Scriptures. At that time the Venerable Saku Sayadaw sent Shin Nagathena, the young Novice to make his further study with heart and soul under the Venerable Sankyaung Sayadaw. The Sayadaw, having tested his practical and mental ability, sent him to appear for the Pathtamapyan Examination and he got through the Pahtamakyaw Examination or the Highest Examination of Buddhist Scripture of Burma that year when he arrived at the Sankyaung Monastery. So the Venerable Sayadaw was very glad and placed him under his care and admitted him into the Sangha under the auspices of the Royal Salin Princes. After that Rev. U Nagathena became a teacher of the Sanghas in the Sankyaung Monastery under the Venerable Sankyaung Sayadaw. But Rev. U Nagathena, after his fifth year of his brotherhood of Elect, said that he was an Arahat and so he got expelled from the Sankyaung Monastery. He said so, for at that time his mind was not in normal condition as it had been before. The Venerable Sankyaung Sayadaw did not know about the condition of his

mind. That was why he was expelled from his monastery. Not long before the said Sayadaw had learnt that his disciple, Rev. U Nagathena was out of his mind from the Venerable Htutkyaung Sayadaw. Having learnt the fact, the Sayadaw was so sorry to lose his dear disciple that he made declaration saying he would give a big amount to any body who could bring his mind to its normal condition. But he was beyond medical skill and breathed his last on account of insanity. One will regard the existence of many splendid and grand buildings offered to the Venerable Sayadaw, such as, the high steeple made of bricks by the mother of the Chief Queen, the grand and beautiful monastery with a high tower by the Queen, the beautiful glass-monastery by the Ministers, the other very big monastery by the Queen, and the pagoda, stupa, caves, tanks and monasteries with rest houses by the mother of the Thonze Prince, as a proof that the Venerable Htutkhaung Sayadaw was held in the highest reverence and esteem not only by the great King of Burma but also the Chief Queen, ministers, and all the royal families together with their subjects. The Venerable Htutkhaung Sayadaw wrote a volume of 'Rajapamawza' at the request of the Great King of Burma at a monastery surrounded by pagodas, stupas, caves, monasteries with rest houses which are standing to this day in Burma.

'NOBLE QUALITIES'.

At Dhamika-chaung were about three hundred members of the Sangha, who tried to wisely develop 'Right Insight' or 'Vipassana' and 'Tranquillity' or 'Samatha'. The place was so crowded with lay people that the Brothers could not concentrate their whole attention only on the Dhamma, that is, 'Tranquillity' and 'Right Insight Samatha Vipassana'. The Venerable Htutkhaung Sayadaw, therefore used to go to the Shwemyintin Hill of Mingun, twelve miles away from the Dhammika-chaung before the beginning of the Buddhist Lent almost every year. He used to stay there for about three months. This was said by Daw Kyo of the Saye-village, who became once Buddhist nun at the Dhammika-chaung.

Near the Shwemyintin Hill of Mingun the Venerable Sayadaw wrote a volume of 'Dhammapamawja'. After that he was humbly requested by Mindon Min, the Great King of Burma, to come back and reside at the Dhammika-chaung. And then he did so. There are thirteen volumes of 'Pamawza' written by the Venerable Htutkhaung Sayadaw before he died ; but some of them are lost and cannot be traced out now. The following volumes of books written by the said Sayadaw are now in existence in Burma.

(1) Rajapamojj.
(2) Dhammapamojj.
(3) Pakinnakapamojj.
(4) Pitipamojj.
(5) Sainvegapamojj.
(6) Ajjhasayapamojj.
(7) Samantapamojj.
(8) Sadhujanapamojj.

At present the laymen of Burma can only recite the Poems of 'Right Insight' or 'Vipassana'' verbally.

The Venerable Htutkhaung Sayadaw, when he returned from the Shwemyintin Hill of Mingun, got very old and so he was provided all the necessary requisites by Meottara, the Buddhist nun together with a few other nuns. As there were nuns, everything might be certainly done for his comfort and convenience at the Dhammika-chaung. But among them Me Ottara was a popular figure there. Besides them, there was also a layman Ko Tha Han, the leper whose fingers were all short on account of that bad disease. The Venerable Sayadaw used to take the sweet drink prepared by Ko Han's own hands before him to his entire satisfaction. Not only he drank it by himself, but also he gave it to the Sanghas who were near him, saying, 'This drink is very pleasing to taste.' While it was being given to the Sanghas, it was also given to the laymen and laywomen who came to him at the time.

And so it is not against 'Vinaya Dhamma' or the 'Rules and Regulations of Brotherhood of Elect.'

It was not long before Ko Tha Han's disease was well cured and his heart was also gladdened with religious discourses of the Venerable Htutkhaung Sayadaw. And also he kept eight precepts daily and did his duty towards the Sayadaw while living near him. Besides Ko Tha Han, there was another layman Ma Kalama, the leper who also did something for the meal of the Sayadaw there. It is said that the Venerable Sayadaw could bear strong and bad smell and used to drink anything with a cup made of cocoanut-shell.

By that time the Burma-famous Venerable Bhamo Sayadaw resided at the valley South East of the Dhammika-chaung. He knew that the meal for Venerable Htutkhaung Sayadaw was daily prepared by Me Ottara, the Buddhist Nun. So, he composed a verse with double meanings or ambiguity aiming at 'Sila' or 'Morality'.

The following is the direct translation and the style of writing Burmese Poem of this book.

*It runs thus:*

*At a solitude resided Htutkhaung,*
*U Shwe So of the Dhammika-chaung,*
*with Sila and Rosary beautiful and clean,*

*Far remote place in the glen.*

The meaning of the verse is this:—Htutkhaung or U Shwe so with a spotless Sila or Morality and a rosary in hand resided peacefully in a solitude amidst the hills.

It is very interesting to note that the word 'Sila' has different shades of meaning in Burmese. That is 'Nun' or 'Morality'.

But at that time there were more than three hundred sanghas together with Buddhist Nuns and lay people, living in separate places at the Dhammika-chaung. They all were trying to develop 'Vipassana Dhamma' or the 'Doctrine of insight' with heart and soul there.

But Venerable Bhamo Sayadaw used to write merry verses pleasing to the taste of the readers of his poems, and sometimes to the taste of the Great King of Burma. It was his jolly and gay habit to do so. Once he said, 'Htutkhaung is like an ox without a rope'. When he was asked the meaning of what he had said by the Sanghas, he explained about that clearly to the Sanghas thus, 'We with ropes cannot control our mind but the Venerable Htutkhaung Sayadaw is able to put his mind under restraint and so he need not have a rope.' In the same manner, he would give the meaning of 'Sila-chaw' as beautiful Morality. (In the same manner he would give 'Beautiful Morality' for the meaning of 'Sila-chaw).

### 'How to Save the People'

During that time, when Mindon Min, the Great King of Burma was at the height of his power and fame, the Venerable Htutkhaung Sayadaw had a good hold on the people as well as royal families. ministers and officials of Burma. And so he was honoured and venerated by all.

### 'Saving the Kyauksauk Prince'

Once the Kyauksauk Prince was kept in prison on account of having committed crime. Then his better-half, Yindaw Malay, the actress wept bitterly before the Venerable Sayadaw who was taking his meal, saying about the arrest of her husband. At last he was released by the request of the Venerable Sayadaw.

On one occasion Yanaung-Myin Wundauk got the sack and so he went to the Venerable Sayadaw to talk about his affair. On hearing his words, the Venerable Sayadaw made him keep eight precepts and study the 'Dhamma Sacca' or the 'Wheel of the Law or Dhamma' at his monastery. When he had got the said Dhamma by heart, he was taken to the palace to repeat it before the Great King of Burma. With a perfect accent he did it very sweetly in the presence of the Great King of Burma. After that the Venerable Sayadaw said to the King, 'He has been carrying out his duty without caring for his life for the welfare of the country and the Great King, and so he deserves valuable reward'. Then he was at once reinstated.

Once, it happened that the Personal Assistant to the King came in person and arrested some accused persons who took shelter in the Dhammika-chaung. Then a dispute arose between the officer and the young Sanghas. Some of the young ones clapped his face with their hands. So the officer went to the Great King to report the matter. The King, on hearing his words, said, 'you commit sin against the religious people who are not worldly minded and take refuge peacefully in a solitude, and so you are to ask and obtain pardon of the Sanghas'. At last he did as ordered by the Great King of Burma.

(It was said at that time one who stood against the Personal Assistant to the King was against the King).

Upon a certain evening it happened that the Venerable Sayadaw told his lay man U Shwe Yin that he had a mind to offer a begging bowl and a bag with plantains and cocoanuts to each of three hundred Sanghas the next day. At that time U Shwe Yin said, 'Your wish will be fulfilled, Sir,' After that from the Dhammik-chaung he went to the Khodaung village where he told the Royal Ferryman to take him to Mandalay in the name of the Venerable Htutkhaung Sayadaw. As soon as he reached Mandalay, he went to a big building which he had seen first. By a lucky chance it was the Sayedawgyi's house (*Officer's house*). When he was asked about the matter by the officer, the desire of the Venerable Sayadaw was expressed to him. Having heard this, the officer felt very happy and said, 'Not only three hundred but five hundred Sanghas will be offered to-morrow morning'. He, after saying this, wisely managed the affairs with his men and proceeded with the offerings to the Dhammika-chaung where they reached at about 10 o'clock at night. No sooner had they reached than they prepared everything ready for 500 Sanghas. When the morning came they made offerings to five hundred Sanghas to their entire satisfaction.

When the offering was made, the Venerable Htutkhaung Sayadaw watched with a gladdened heart and told the layman to put offerings into the begging bowls of the young novices to the full. The Officer, havink done so, asked the Venerable Sayadaw respectfully to give a religious discourse with regard to the offerings to enable him to share the merit with others. Then the Venerable Sayadaw did this accordingly. On that day the officer could not appear before the Great King of Burma but he did so the next day. The Great King, on seeing him, asked, "Why did you not appear in the Royal Audience Hall yesterday?" To which the Officer said, 'May it please your Majesty, the offerings to five hundred Sanghas were made at the Dhammika Chaung by me yesterday in order to fulfil the wishes of the Venerable Sayadaw'. Then the Great King said, 'You are very lucky to have done so and the Venerable Sayadaw did not ask for anything as alms from me and so I give you this amount of three thousand rupees in order to share your merits'.

Besides other things, the Venerable Sayadaw could go through the Western Palaces or Royal Halls or apartments without permission from the King. One day the Venerable Sayadaw accompanied by U Shwe Yin, the ignorant and country layman, went to the Royal Apartment, saying, 'Allow this country man wishing to see the King, Queens and Royal families'. And without saying a word against that man, the Queens and Princesses gave him some valuable things which he had to carry on his shoulder when he left.

The Present Rev. Kywelu Sayadaw's grand father treated the Sanghas to breakfast with meat during the ceremony of ordination of his grand sons as Samaneras or Novices and so he was arrested and

sent to the Mandalay jail by the Myowun or the Deputy Commissioner of Sagaing. At that time the layman U Shwe Yin told the Venerable Htutkhaung Sayadaw about that matter. When the Venerable Sayadaw heard this, he got surprised and said, 'Go and bring him to me now'. Thus he was set free from the prison.

Once some of the royal gems were stolen and sold to the Western countries by sixteen rich men, who were arrested and sentenced to death at once. But before being taken to the gallows, they all escaped with the help of U Yo, the Myowun, and took refuge in the Dhammika-Chaung for their lives. The Venerable Sayadaw, having learnt all, saved their lives without delay.

The Myowun of Sagaing was a true disciple of the Venerable Htutkhaung Sayadaw. He used to treat the public under his control unkindly. Once the mode of his dealing with the lay disciple of the Rev. Pakhan Sayadaw was so wicked that the layman could not bear it and so he put the matter before the Rev. Pakhan Sayadaw, who, on hearing this said 'I can do nothing to him. Go to the Ruler of Sassana or the head of the Sanghas. Then he did so but the chief of the Sanghas said, 'The Venerable Htutkhaung Sayadaw is not under my control. At last the Myowun might be reproached by the Venerable Htutkhaung Sayadaw'. He at last became straight and plain in dealing with his people.

Now, it happened upon a certain day, the wheat from the royal granary was stolen and sold out by the brokers U Po Mg of the Minsan quarter and U Meik of the Pyilonwa quarter of Sagaing. As they were found guilty of having stolen the wheat owned by the King, they were punished by the Great King by being sent to the Thanywa tract with a cocoanut each to be released only if these cocoanuts bore fruits. But they came to the Venerable Sayadaw from the Thanywa tract without the King's knowledge and entreated him to get them released. Then, the Venerable Sayadaw did so (the Thanywa tract, south of Ava was at that time full of malarious forests).

One day at Magyizin village U Chein of the Pagan quarter sold out all the cotton owned by the State without the knowledge of the authority. After that, he informed the king that all the cotton was on fire. But his misappropriation was found out at last and so he was thrown into prison. Not long after he was taken from the prison by the Venerable Sayadaw.

In this way the Venerable Sayadaw saved the lives of many criminals. Besides such things, he could build the pagodas and monasteries without getting permission from the Great King. During the time the people were not allowed to do so without the King's permission.

He was so powerful that he could release the prisoners from the jails, a fact borne testimony to, by the Rev. Ngasu Sayadaw of the western

side of Mandalay. In power and fame, there was no living being who could equal him in his time.

For many years he used to take only one meal with one cup at a place but, as he was getting older and older, he took three meals before noon; at dawn he took the meal with fifty dishes before going on his begging round, he took another meal offered by the people from Sagaing, Amarapura and Mandalay at the rest house made of bricks.

### 'Passed Away'

The Venerable Htutkhaung Sayadaw was provided with all the necessary requisites for a Sangha by the whole Palace and the people of Burma for many years while he was wisely developing 'Tranquillity' or 'Samatha' and 'Insight' or 'Vipassana', after wisely abandoning delusion and craving. (That is to say the five Aggregates of Existence 'are wonderfully and wisely penetrated by him) or (his whole life is devoted to the conquest of the 'Self').

When the time came, so great and distinguished a Bhikkhu as the Venerable Htutkhaung Sayadaw passed away at the ripe old age of eightyone or at the close of sixty one years of Rhikkhu life on the afternoon of 1st Waxing of Wazo (July) at 1 P.M., at the Monastery offered by the English doctor Mr. Murphy in the Dhammika-Chaung. Not long after his death, the said building was burnt down to ashes. But a strong and beautiful cave in which the Venerable Sayadaw meditated on the three characteristics of 'Anicca', 'Dukkha' and 'Anatta' is still in existence near the building.

It is pleasing to note that the sublime religious discourse made by the Venerable Htutkhaung Sayadaw and the virtuous act of the Great King, Mindon converted Mr. Murphy, the English doctor to the Religion of Buddha. His piety and devotion towards the Venerable Sayadaw was so great that he spent a big amount of money in building the monastery for the Venerable Sayadaw. Thus he became a true disciple of the said Sayadaw.

In the east of the Dhammika Chaung a pagoda under which the remains of the Venerable Sayadaw, such as, bones and ashes were placed, was beautifully built as an object of reverence. The image of the Venerable Sayadaw was also skilfully made at the same Chaung of the Sagaing Hills. The above mentioned things are testified to by the relics that are now visible in the Dhammika-Chaung of the Sagaing Hills of Upper Burma.

### 'Author's View on Buddhism

The death of such a Venerable Sayadaw of wide fame gives the Buddhist people considerable insight into their lives as :—

(1) Men are mortal, or subject to death.

(2) Men are subject to suffering.

(3) Men are without an Ego-Entity.

(4) Such an 'Ego-Entity' is a Satanic Devil' on the path that leads to 'Nirvana'.

(5) This false idea of 'Ego-Entity' or 'Self' must be uprooted from our mind.

(6) All the component things are subject to change and suffering and without an 'Ego-Entity.

(7) The five Aggregates of Existence are transient and subject to suffering and without an 'Ego-Entity'.

In this way one will understand things according to reality and true wisdom. Then he is sure to conceive the idea of an 'Ego-Entity', and at the same time it will be uprooted from his mind.

As Buddhism is a doctrine of enlightenment based on the conquest of the false 'Self' first of all, we should try to understand things according to their reality by concentrating our whole attention upon the arising and passing away of bodily form, feeling, perception, mental formations and consciousness. This 'Self' is the great obstacle in the path that leads to 'Nirvana'. When suffering has been realized, we will try to conquer 'Self'. If our life is devoted to the conquest of the 'Self' by developing 'Samatha' and 'Vipassana' wisely, we cannot find 'Self' in us or in anything. In this manner 'delusion' and 'craving' are abandoned and we will be, at the same time, on the way to the attainment of Peace which is beyond all life.

NOTES

(1) Sayadaw—Venerable Monk in Buddhist sense.

(2) Kyaung—Monastery in Buddhist sense.

(3) Chaung—Secluded place for the Buddhist recluses.

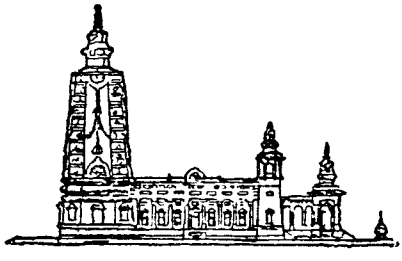
*(4) Thasanapine—The Ruler of the Buddhist world.

(5) Taik—A group of monasteries kept in one compound.

(6) Tawyakyaung—Country monastery.

(7) Sila—'Morality' or 'Nun' in Burmese.

* The chief of the Sanghas or the Head of the Sanghas.



# BUDDHISM IN THE EYES OF WESTERNERS

By Bhikkhu Dhammapala

Ages of separate culture and independent development have deepened the gulf which severed East and West. Though a common origin can easily be traced in the Indo-Aryan races with their tall stature, fair complexion, plentiful hair on the face, long head and narrow, prominent nose, yet by drifting away geographically, through contact with other races, influenced by other climes, they have developed with so many differentiations that East and West have become like strangers, though brother from one Mother.

Our modern age with its increasing facilities for travel, communication and commerce has brought the races again in closer contact, and a great exchange of goods (and sometimes good!) is taking place.

"Even as a water-jar is filled by falling drops. . . ." (Dhp: 121), thus is the Western mind being infiltrated by Oriental thoughts. West came to East ; and because the West had been developing itself on more materialistic lines, the material profit of the East was more eagerly sought than its spiritual treasures. But a longer stay in the East resulted in greater acquaintance, growing into appreciation, finally into admiration and acceptance.

The Easterner has taken over little by little much from the culture of the West ; Western science found ready application and owing to its staggering progress the East began to suffer from an inferiority complex. Yet the Westerner had met here with a superior mind, not a mind applied to serve matter, but living in a sphere where but few in the West had penetrated. Since then, the unfamiliarity of the unknown in the first contact being eliminated, the haughtiness of the Western conqueror has changed into docility. Even though but few will admit and profess themselves as pupils of the Buddha, yet Buddha's teaching is penetrating the Philosophy of the world. If Buddhism has not made more progress, it is only due o the prejudices and preconceived misjudgments which are so opposed to the self-less doctrine of the Buddha.

The Doctrine of an ever lasting soul which is one of the fundamental dogmas of Christianity has been and will always be the great stumbling block in philosophic thought. Soul and soullessness are not only the characteristics respectively of Christian and Buddhist Philosophy, but they mark also the differences between a typical Westerner and a real Buddhist in their moral behaviour: egoistic, materialistic,—and altruistic, idealistic.

Especially in the 18th century science was extremely materialistic. Matter was the only thing that mattered, and its permanency and conservation was universally accepted. At the present time, however, this ontological substantialism, which saw something permanent at the basis of the changing phenomena of nature, is more and more abandoned largely under the influence of recent physical theories. Like physics and metaphysics go ever unitedly hand in hand, this progress in natural science made itself felt also in philosophy. While science analyses matter till nothing is left but electric charges, and even solidity is shown to be but an effect of vibration, at the same time the philosophic trend goes in the same direction ; substances or permanent entities are abandoned for an onto, logical flux, ultimate reality is found not in elements but in events where a soul-theory finds no longer place.

Far from saying that all objects are merely mental, as was the opinion of ontological idealism, the later tendency admits the Buddha's viewpoint that at least all feelings (vedanā), perceptions (saññā) and mental formations (sankhārā) are the work of the mind, which means nothing else but that they are mental in so far as they come across us, in other words, in so far as they are events. And this is the only viewpoint with which Buddhism is concerned. Buddhism when speaking about the elements does not teach us chemistry, and yet goes far beyond it, as it analyses all our 90 odd elements into extension (paṭhavī), cohesion (āpo), caloricity (tejo) and vibration (vāyo). Thus we find in Buddhism a noble mixture of idealism and realism, avoiding the inconsequences of both.

Idealism, if it is absolute, leads to Pantheism.

Realism, if it is extreme, leads to Materialism.

Idealism and Realism stand as opponents, yet Pantheism (God is all) is but very little away from Materialism (all is God). The modern tendency to avoid both extremes draws the world philosophy nearer to the Buddha who has been showing that middle path for the last 25 centuries.

Hegel had his followers in England Green, Bradley, Haldane right up to 1928 ; in France Lachelier (1918) ; in America J. Royee (1916) ; but it seems that the effects of the world-war and the following economic crisis have sapped all their idealism.

With the discovery of four-dimensional Space-Time Materialism is losing support, but the lost ground is not recovered by Idealism. For S. Alexander "deity" is only the highest quality in the universe, like consciousness is the highest quality of man. The universe never being complete, new and higher qualities may continue to emerge. So that "deity" is always becoming. This accounts for the human longing for perfection which remains always yet to be.

L. T. Hobhouse (1929) elaborated a philosophy endeavouring to effect

a compromise between idealism and materialism.

A. N. Whitehead rejects the dualism of mind and body. The mind is treated simply as a special organisation of the system of events that constitute the body and the higher activities rendered possible thereby. The universe consists not of substances but of events and their interrelations. Reality is thus conceived as a flux. What is commonly called a thing or a person is a society of events or a systematic stream of such events, having a certain causal continuity. Now each actual occasion is related to every other actual occasion in the universe, and so the universe is one compact, organic system of actual occasions, an interlocked community of events. The Space-Time-continuum is a construction from the relations between actual occasions.

Russell rejects Idealism as well as Materialism. He prefers to regard the ultimate reality as neither mental nor material, but neutral in respect of these alternatives. He also thinks that the whole world is composed of only one kind of stuff, namely events.

From those few examples of the world's greatest modern thinkers we see how the pendulum has swung from the materialistic to the idealistic extreme and is now regaining the centre place. The change was largely due to the new conceptions of matter, it is said. But what about the old, old conception of 2500 years ago that matter is mere extension, cohesion, caloricity and vibration?

Buddhism though, is not a world-religion, and it is doubtful whether it ever will be one; for Buddhism is not for the world at large, is not for the masses, but only for a few whose eyes are merely covered with some dust. The majority is blind; and even if the West has come so near to the Buddha's teaching as is shown above, yet how great the distance still remains! Though the philosophic mind accepts "no-soul" (anattā), yet how selfish the world remains! Mere speculation will not help it; and even if the mind bends low at the Master's feet, the heart is not free to lift itself up, tied down as it is by the fetters of craving and egoism. Knowing the Path, yet they cannot see, blinded by their own passions. Theory and practice must go hand in hand, like idealism and realism. Then the extremes will be avoided; and in the centre of the road, the Buddha's Noble Path, Deliverance will be reached.

# REVIEW OF BOOKS

BHAGAVAN BUDDHAVATARA . . . *A book written in Hindi by Pandit Viswanath Shastri, published by "Akhil Bharatiya Hindu Dharma Seva Sangha," 703, Mooktaram Babu Street, Calcutta.*

In the introduction of the book, the author says—"In reality Buddhism and Hinduism are one and the same", and in the book, an attempt has been made to make out a case in support of that thesis. The question is too large to be adequately dealt with in a booklet consisting of thirty-nine pages. At any rate, any hair-splitting argument about the existence or non-existence of any difference between the two religions is not likely to be of any benefit to India. We know that caste, as it is observed in India at the present day, stands as a great barrier to India's social and political uplift; we also know that this great enemy of Indian progress was thoroughly uprooted during the Buddhistic age, the most glorious period of Indian history. If Lord Buddha is acknowledged as an Avatar, we fail to see why His Dharma—the Arya Dharma of India which one day raised her to a position to which she never before attained—should not once more be the predominating religion of India. This is the question we should all apply ourselves to.

S.

THE WAY OF MINDFULNESS.—*Being a translation of the Satipatthanasutta of the Majjhima Nikaya, and of excerpts from its Commentary, the Satipatthanasuttavannana of the Papancasudani with Explanatory Additions and a Foreword by Bhikkhu Soma. Published by the Saccanubodha Samiti, Asgiriya, Kandy, Ceylon. 55 pages. Price Rs. 1-8 (or Rs. 1-50 cents).*

Bhikkhu Soma has offered to the Buddhist public an excellent translation of this Sutta, "The Discourse on the Arousing of Mindfulness", which was delivered by the Buddha, when he was dwelling in the Kuru country, a district near modern Delhi.

The translation itself covers eight pages and a quarter; the larger portion of the book being devoted to Excerpts from the Commentary on this Sutta. There is an interesting introduction by the well known Dr. Cassius A. Pereira, and in the translator's note, we learn the author himself went through a personal course of instruction in Burma under a Maha Thera.

The printing is first class, and the arrangement of the entire work is all that can be desired. It is a work which should be in the hands of every sincere Buddhist, and it is the duty of such Buddhists to persuade non-Buddhists to follow "the Only Way . . . for the overcoming of sorrow and lamentation, and for the destruction of suffering and grief. . . . ."

*Sister Vajira.*

# NOTES AND NEWS

## *Evacuees from Malaya and Burma.*

The various sub-committees appointed at Calcuta for protection of interests of evacuees from Malaya and Burma do not include one to assist Buddhist evacuees from those places. On this being pointed out to the authorities, the Maha Bodhi Society, we are thankful, has been assured by them that the sub-committee in charge of Hindu interests will also look after those of the Buddhists.

* * * *

## *A New Life-subscriber of the Maha Bodhi.*

We are glad to announce that Mr. Pratap Dialdas of Main Bazar, Hyderabad, Sind, has become a life-subscriber of the Maha Bodhi. The response to the call of Boddhism sounded by the Maha Bodhi forty-nine years ago is encouraging and we hope the noble example set by Mr. Dialdas will be followed by many more of our countrymen.

# THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA
IN MAY 1892.

*"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."*

—MAHAVAGGA, VINAYA PITAKA.

Vol. 50. ] B. E. 2485 MARCH, C. E. 1942 [ No. 3

## WHAT THE FOUNDERS OF THE THEOSOPHICAL SOCIETY DID FOR BUDDHISM

BY BASIL CRUMP

In reading this brief account of a great effort for humanity, it should be borne in mind that Madame Blavatsky and Colonel Olcott, founders and organisers of the Theosophical Society last century, were Buddhists of the Northern and Southern schools respectively. Madame Blavatsky was born in the atmosphere of Buddhism of noble Russian lineage at Ekaterinoslav where her father was in command of a regiment of Kalmuck Cossacks, and her girlhood was spent travelling about with them on horse-back. It was then that she acquired the courage, intrepidity and endurance of hardship which sustained her through the severest trials, not only of her initiation in Tibet, but also of her subsequent mission in the outer world. At the age of eleven she went to live with her grandparents at Saratov when her grandfather was Civil Governor, before that in Astrakan where he had about 100,000 Kalmuck Buddhists under him. Physically of the Kalmuck racial type, she travelled with an uncle who had possessions in Siberia and became thoroughly familiar with the Lamaism of the Mongolian and Tibetan Buddhists. Highly developed psychically from birth, she soon

began to see the tall majestic figure of a Rajput whom she called her Protector because he often saved her from danger, and he began to instruct her in the higher aspects of Buddhism and their archaic origin. Later, when she visited England with her father for the great exhibition of 1851, she met her mysterious Protector in the flesh. He had come on an important mission with certain Indian Princess, and told of the work for which she had been chosen. She accepted the onerous task after consultation with her father in spite of the troubles foretold for her. Although then only twenty, she made her first attempt to enter Tibet for instruction in 1853 but did not finally succeed in reaching her Protector there until 1864. This Protector or Guru is one of the great Arhats of the Trans-Himalayan Brotherhood and descends from the Moryas of Magadha to whom belonged Chandragupta and Asoka his grandson. The training in Tibet occupied altogether some ten years, for the mission was of special importance coming as it did at the end of the first 5000 years of the Kali Yuga and 2500 years after that of Gautama Buddha. The latter was directed towards a reform of Hinduism and enlightenment of India's millions, hitherto kept in ignorance and superstition by the priestly caste, which is what happens in all religions sooner or later. In Tibet the same thing took place in Lamaistic Buddhism and when Tsong-Kha-pa in the 14th century A.D. reformed the corrupt priesthood and re-established the pure Buddhist Order of the Yellow Robe, called in Tibetan *Gelugpa,* and the hierarchy of the Tashi Lamas to preserve it, it is believed to have been the Buddha's work.

With my associates Mrs. Cleather, her son Graham and Miss Davey, I was in close touch with the last Tashi Lama during his voluntary exile in China from 1925 to 1937 when he died on his way back to Tibet after discovering the new Dalai Lama in Amdo province. During her stay in Tibet, Madame Blavatsky had spent some time studying at Tashilhumpo where one of the Arhats was in the retinue of the previous Tashi Lama who died in 1882. In 1873 she was sent to America to begin her work in the land where a new sub-race of the Aryan parent race is evolving. Here there was a strong trend towards the psychic which needed the balance of Oriental philosophy and occult science to arrest the tendency to deteriorate into sheer phenomenalism in the movement called Spiritualism. Accordingly Madame Blavatsky wrote *Isis Unveiled* which created a literary sensation on account of its extraordinary erudition and marshalling of facts in religion, occultism and science, the New York press hailing it as "one of the remarkable productions of the century". Like all her works, it was written without the aid of a library because in herself she was in modern parlance a highly efficient radio set, capable of receiving telepathically all that her teachers in Tibet wished her

to say. This she fully described, taking no personal credit for the monumental knowledge manifest in her writings. In America she met Colonel Olcott who was investigating Spiritualistic phenomena, and in 1875 enquirers induced them to found the Theosophical Society which was then only what Colonel Olcott described as a "Miracle Club". The word Theosophy was selected by one of them out of a dictionary, but Madame Blavatsky always preferred the term Esoteric Philosophy. Shortly afterwards they went to India, where in 1879 the real constitution as desired by her teachers was drawn up at Benares under the title of the Theosophical Society or Universal Brotherhood. There were three sections:—(1) The Trans-Himalayan Arhats as supreme directors and teachers; (2) Chelas; (3) Candidates for Chelaship. Thus the basis of the whole scheme was that of the Esoteric Yogacharya School of Tibet of which the Arhats are the chiefs, without which the exoteric society was a body without a soul. Unfortunately, Colonel Olcott and other Westerners strongly opposed this plan and so the purely exoteric society formed in New York was continued with Universal Brotherhood left out of the title and modified into the formation of "a nucleus" thereof as the first of three objects. As the Maha Chohan (head of the Arhats) wrote soon afterwards:—

"Buddhism, stripped of its superstitions, is eternal truth. . . . Perish rather the Theosophical Society with both its hapless founders, than that we should permit it to become no better than an academy of magic, and a hall of occultism." (Messrs. Sinnett and Hume asked for just this.—*B.C.*) "That *we*, the devoted followers of that spirit incarnate of absolute self-sacrifice, of philanthropy, of divine kindness, as of all the highest virtues attainable on this earth of sorrow, the man of men, Gautama Buddha, should ever allow the Theosophical Society to represent *the embodiment of selfishness*, the refuge of the few with no thought in them for the many, is a strange idea, my brothers. He who does not feel competent enough to grasp the noble idea sufficiently to work for it, need not undertake a task too heavy for him. Oh! for noble men and women to help us *effectually* in India in that divine task. All our knowledge, past and present, would not be sufficient to repay them."

Up to 1884 much was done in India on Buddhist lines. Despite his opposition to the esoteric side, Colonel Olcott wrote his *Buddhist Catechism* which made a wide appeal and did much to help the Buddhists of Ceylon and other *Hinayana* countries. Madame Blavatsky went with him once to Ceylon, but otherwise was too busy at the Adyar headquarters, editing her *Theosophist* in which Buddhism of both schools was strongly represented, the High Priest Sumangala of Ceylon being a frequent contributor. Both founders also undertook a special Buddhist mission to England. Then came the attacks of the Madras missionaries, followed by the report of the London

Society for Psychical Research which characteristically confined itself entirely to psychic phenomena and ignored completely Madame Blavatsky's wonderful works. Compelled thereby to leave India, she returned to England in 1885 and there completed her greatest work *The Secret Doctrine*. In this the whole vast history of the human race is unfolded—a triple scheme of evolution (spiritual, mental and physical) far beyond the limited material evolution of Western Science; also a comprehensive review of science, philosophy and religion in which Buddhism figures fundamentally. After this she wrote *The Voice of the Silence*, being a translation of the Golden Precepts of Tibetan Buddhism. It is dedicated "To the Few", i.e., those earnest mystics capable of understanding the lofty ethics of Raj Yoga therein expounded. It was here that she first revealed to the West the ideal of the *Nirmanakaya*, i.e., the *Bodhisattva* who, in fulfilment of his vow of utter self-sacrifice, refuses the bliss of Nirvana in order to go on helping humanity. In a note she says (p. 97):—"The Esoteric School teaches that Gautama Buddha with several of his Arhats is such a *Nirmanakaya*, higher than whom, on account of the great renunciation and sacrifice to mankind there is none known." She also strove to revive the Esoteric aspect by forming a branch of the Esoteric School in the West. My lifelong co-worker, the late Mrs. A. L. Cleather, was her pupil and a chela of her Rajput Master, and after her death in 1891 he appointed us custodians of secret teachings in that school. I am therefore, as surviving custodian, in a position to affirm the esoteric basis of true Theosophy or Divine Wisdom, its origin going back into the night of time.

Owing to the failure of the T. S. to realise Brotherhood after Madame Blavatsky's death, the Arhats were unable to continue their help and it split up into warring sects, one of which sponsored highly objectionable doctrines and practices. Consequently we resigned and when we came to the East in 1918 we worked as Buddhists, although more on philosophical than orthodox lines. In India we had the privileges of knowing and working for the late Ven. Sri Anagarika Dharmapala who told us how, when he asked Madame Blavatsky about chelaship, she advised him to study Pali and work for Buddhism, with what brilliant success we can now appreciate. Mrs. Cleather wrote articles for him in this journal on "Bodhidharma or the Wisdom-Religion" and he wished her to found a branch of the Esoteric School at Sarnath, but unfortunately this plan could not be realised at that time. A portion of the Raj Yoga methods of that school designed to meet urgent needs in the present world catastrophe is given in my pamphlet "Replenishment from the Central Source" offered gratis to all who need such help. For, as the Maha Chohan wrote sixty years ago in words more than ever applicable to-day:—"How can the combative

'natural' instinct of man be restrained from inflicting hitherto unheard—of cruelty and enormities, tyranny, injustice, etc., if not through the soothing influence of brotherhood and the practical application of Buddha's Esoteric doctrine?" Madame Blavatsky remained in England until her death and in her magazine *Lucifer* (the Light-bearer) Buddhism was again a leading feature. Especially important was her long leading article in August 1888 on an essay by M. Emil Burnouf, the French Orientalist, entitled "Buddhism in the Occident", in which he dealt with Buddhism, Christianity and Theosophy as derived from a common source. She there says:—

'It is true that no *mysteries* or esotericism exists in the two chief Buddhist churches, the southern and northern. Buddhists may well be content with the dead letter of Siddartha Buddha's teachings, as fortunately no higher or nobler ones in their effects upon the ethics of the masses exist to this day. But herein lies the great mistake of all the Orientalists. There *is* an Esoteric Doctrine, a soul-ennobling philosophy, behind the outward body of ecclesiastical Buddhism. The latter, pure, chaste and immaculate as the virgin snow on the ice-capped crests of the Himalayan ranges, is, however, as cold and desolate as they with regard to the *post-mortem* condition of man. This secret system was taught to the Arhats alone, generally in the Saptaparna (Mahavansa's *Sattapani*) cave, known to Ta-hian as the *Chetu* cave near the Mount Baibhar (in Pali Webhara) in Rajagriha, the ancient capital of Maghada, by the Lord Buddha himself, between the hours of *Dhyana* (or mystic contemplation). It is from this cave—called in the days of Sakyamuni, Saraswati or 'Bamboo-cave'—that the Arhats initiated into the Secret Wisdom carried away their learning and knowledge beyond the Himalayan range, wherein the Secret Doctrine is taught to this day. Had not the South Indian invaders of Ceylon 'heaped into piles as high as the tops of the cocoanut trees' the *ollas* of the Buddhists, and burnt them, as the Christian conquerors burnt all the secret records of the Gnostics and the Initiates, Orientalists would have the proof of it, and there would have been no need of asserting now this well-known fact."

# A CHAPTER IN THE HISTORY LANKA

*Introduction of Buddhism and the building of Buddhist Monuments*

By D. A. De Silva

The Sinhalese had already established themselves as a powerful nation and had organized the country during the time of Pandukabhaya and his successor Mutasiva. The material prosperity of the Island was assured and the people progressed rapidly both in their institutions and their skill.

Devanampiyatissa succeeded his father Mutasiva to the throne of Anuradhapura about 307 B.C. At this period the Island was free from internal dissensions. There were tributary chiefs who did not belong to the Royal family, established in some of the more remote districts of the Island. In the North we read of an important settlement under the Brahamin Tivakka. On the south districts from the principalities under the members of the Royal family which was situated at Magama we read of the Princes of Kataragama and Sandanagama. There were Yakka chiefs in other districts but their powers had by this time waned completely and they had no independent status at all. The three Princes abovenamed are mentioned as being present at the great festivity in commemoration of the sacred Bodhi tree at Anuradhapura.

The fame of the new kingdom of Lanka had spread in India, and it was recognised as of importance and of sufficient independence by King Asoka who came to the throne of Magadha at this period and who had through his powers and his victories become the Emperor of India ruling practically the whole continent with the exception of the Tamil country in south India.

The King of Lanka was anxious to establish friendly relations with the powerful sovereign, and for this purpose he sent an embassy headed by his maternal nephew Arittha to Emperor Asoka at Pataliputra. The embassy was an important one. It consisted of the above named Royal Prince, a Minister named Malla, a Brahamin Hali, and an accountant, and a secretary called Tissa with numerous followers. They carried letters and presents. The presents were characteristic of the produce of the Island and consisted of gems, pearls, and chanks, and also a rare variety of bamboo poles which were used as chariot poles. The ships conveying the embassy reached the mouth of the Ganges in seven days and from thence they reached Pataliputra sailing along the river for another seven days. This embassy was received with all ceremony and the ambassadors were feted and honoured by the Emperor recognis-

ing the importance of the Kingdom of Lanka.

At this time Emperor Asoka had embraced the religion of Buddha and was devoting his immense influence and energy in establishing the principles of the religion among his people. He left the arts of war for that of peace and his one object was the establishment of the doctrtine of peace and love in the world. In this he succeeded as no other king or emperor had done before or after him. He protected the teachers of the religion, he maintained them, he called convocations for the establishment of the pure doctrine, he built numerous places of worship and places of residence for the monks, he endowed these liberally. Asoka was not content with the mere establishment of a system. He desired that religion should be of a practical nature and the lives of men should be shaped accordingly. His was a religion of love and piety, love to all creatures. He established officers for supervising the moral practices he enjoined. He established hospitals, and refuges for men and animals. He circulated the doctrine of tolerance for all opinions and all religions, and in short he governed his vast dominions on the principles of love and charity. The rock edicts and inscriptions of this Emperor which are found distributed throughout the Peninsula of India, more than bear out the historical character of the Monarch.

At the time the embassy from Lanka adrived at his Court, he was intent on spreading his new doctrine in all parts of the then known world. The Emperor after receiving the embassy from Ceylon, despatched a return embassy with valuable presents which included among others, gold jewellery and ornaments, swords of State, oils and scents, and all requisites for the installation and crowning of a monarch. With these he sent a message—"I have taken refuge in the Buddha, His religion and the Order of His disciples. I have avowed myself a devotee in the religion of the descendant of Sakya —Ruler of men, imbuing his mind with the conviction of the truth of those supreme blessings, with unfeigned faith, do thou, also take refuge in this salvation!"

This favour of the great Emperor was no small event to the King of Lanka. Devanampiyatissa gained the recognition of the most powerful monarch, he became his ally and henceforward his place as an independent and powerful king became unchallenged. He lost no time in acknowledging those favours by having himself installed, and invested a second time with the insignia sent to him by Emperor Asoka.

The message of religion sent by Asoka must have influenced the Sinhalese King greatly. Though Buddhism was not the State religion of the Island at that time, its doctrines must have been known to not a few, considering the continuous intercourse of the people of the Island and on the mainland.

The people were free from care and internal troubles, they had

attained material prosperity. They had advanced in commerce and industry, arts and crafts and literature. They were prosperous and under these circumstances they had as a nation, leisure for the cultivation of their intellect. And on such a fertile soil a new intellectual doctrine was not only able to gain a footing, but also to develop and grow in a remarkable manner. Asoka lost no time in sending his missionaries soon after the reinvestiture of the King of Lanka. These Missionaries arrived and were staying at Mihintale Hills, not far away from the Capital City. Asoka was happy in the selection of his missionaries as circumstances have eventually proved after the lapse of more than two thousand years. Lanka thereby became the centre of Buddhism.

Thera Mahinda was the first missionary. He arrived with four other Theras, the Samanera Sumana and the devotee Bandhula, all selected men noted for their intelligence, piety and status.

Mahinda was the son of King Asoka himself by his Queen Devi of Vedissagiri. He married Devi the daughter of a Setthi Chief when he was viceroy of Western Provinces under his father King Bindusara. He had two children by this Queen, the son Mahinda and the daughter Sanghamitta, both of them devoted themselves to the new religion. It is said that Asoka intended to make Mahinda the Viceroy or the heir apparent to his kingdom. But when his son evinced an interest in the new religion, and desired to become a Monk, Asoka, true to his new aspiration, welcomed his decision, and encouraged him to become a Monk, for he desired to convert the world to the doctrine of love and piety, and could not do better than encourage his son to become one of its foremost disciples. Sanghamitta became a nun. When she was eighteen years of age she had married and had a son called Sumana, who twelve years afterwards became a novice and accompanied his uncle on his mission. Bandhula, the lay devotee who came with Mahinda, was Mahinda's mother's sister's son.

The King of Lanka—Devanampiyatissa, celebrated his sacred investiture by a great festival, and on that day, he with his attendants repaired to the forests of Mihintale in quest of elk. While there, on the chase, he met Mahinda Thera and his party, and entered into a conference with them and heard the new doctrine expounded. Mahinda was the son of his august ally who had acknowledged him and honoured him by his recognition. He had received the message of religion from him and now the very son of the Emperor had come to expound the doctrine. It is no wonder that Devanampiyatissa received him and his message with open arms.

The king being converted to the new doctrine, others followed in increasing numbers. The excitement caused among the people of the city and the inhabitants of the Island can be imagined. The Theras first preached in the hall of the Palace and no sooner the discourse was over,

than ministers, princes, princesses and court ladies accepted it with enthusiasm. Anula one of the Royal Princesses, wife of the King's brother Mahanaga became an ardent disciple.

The excitement of the event was so great that multitudes flocked to the Palace but could not gain admission to listen to the discourse, as the palace hall could not hold such large numbers. The king appeased the clamouring crowds by asking them to prepare the largest hall in the city no less than the huge buildings used as the stables for the State elephants. The stables were cleaned and decorated in a short time, there were thousands of willing hands to expedite the work, and by the time appointed for the preaching these large buildings were crowded, and thousands were clamouring outside without being able to gain admission. The next step was to build a temporary preaching hall larger than even the elephant stables, and thus the populace of Anuradhapura repaired to the assembly day after day. They embraced the new doctrine with enthusiasm and thousands of them joined the Order of Monks. The new religion was well supported and lavishly endowed. Numerous preaching halls, parks and residences for Monks sprang up in all directions. The Monks were supplied with alms and robes, the people vied with each other in doing pious acts.

The King was now anxious to firmly establish the religion of the Buddha, and on one occasion inquired from the Theras "Is the religion of the vanquisher now established or not?" "Ruler of men, not yet, when, for the purpose of performing the Uposatha and the rites—ground has been duly consecrated here according to the rules prescribed by the vanquisher, then the religion will have been established". The King was overjoyed and made preparation to mark out the ground for consecration.

In the morning notice having been previously given by beat of drums the celebrated capital, the road to the residence of the Theros, the residence itself on all sides, having been decorated, the lord of the chariots decked in all the insignia of Royalty seated in his chariot, attended by his ministers and the women of the Palace, and escorted by the army of his realm repaired to the temple constructed by himself and accompanied by the great procession.

The King having approached the Theras worthy of veneration bowed to them. He made his progress ploughing the ground with a golden plough to mark the limits of consecration. The superb state elephants Mahapaduma and Kunisjara were harnessed to the plough. Commencing first from the Kuntamalaka this Monarch, sole ruler of the people accompanied by Theras and attended by his military array himself held the shaft of the plough.

Surrounded by exquisitely painted vases carried in procession and gorgeous flags and trays containing red sandal wood, mirrors with gold and silver handles, baskets borne down

by the weight of flowers, triumphal arches made of plantain trees and females holding open umbrellas and other decorations, excited by the symphony of every description of music, encompassed by the martial night of his empire, overwhelmed by the shouts of gratitude and festivity which welcomed him from the four quarters of the earth, this Lord of the land made his progress, ploughing and exhibiting the furrows amidst enthusiastic acclamations, hundreds of waving handkerchiefs and the exultations produced by the presentation of superb offerings. Having perambulated the Vihara precincts as well as the city and again reaching the river he completed the demarcation of the consecrated ground (Mahawansa p. 63). Thus the King established the religion of the Buddha in the Island of Lanka. Anula, the Queen of Mahanaga, the King's brother, was foremost among the women in enthusiasm for the new doctrine. Five hundred ladies of the Royal family joined with her and with five hundred other ladies of the country they desired to become nuns in the new faith. Their wishes could not be granted as there were no Buddhist nuns in the Island to ordain them, for according to the regulations of the Vinaya the ordination could not be performed by the Monks. Mahinda Thera requested the King to send messengers to Pataliputra asking the help of Emperor Asoka towards founding the order of nuns in Lanka. At the same time he gave letters to his Sister Theri Sanghamitta asking her to come over and establish the Order.

There were further necessaries for permanently establishing the Buddhist religion in the Island. Mahinda Thera foresaw that with the enthusiasm and the intellectual energy of the people it was necessary that there should be some tangible symbols in order to serve as a centre for the ritual of the religion. Some relics of the Buddha had to be brought and a stupa built in the capital and this was also asked for and special messengers were despatched to Magadha. A further happy idea struck him in this connection. There was the sacred Bodhi tree at Gaya under which the sage Sakya Muni attained enlightenment and if a branch of this sacred tree was brought to Ceylon and planted in the capital, it should form an invaluable magnet round which the ideals of Buddhism would exert an influence among millions of people there living, and millions who would follow in after generations. After-events have proved his superb wisdom and his far-seeing perception, the sacred tree is still there where it was planted, venerated, loved and honoured as no other symbol has ever been. The tree stands for all the glory and vitality which a small nation displayed during the course of centuries, and will stand there for further centuries, as if it were to watch over the destinies of the Sinhalese, fading during the times of adversity and reviving during the times of prosperity of the inhabitants of the Island.

The same Prince Maha Anittha who just went to the Court of Asoka with presents from the King proceeded a second time on this important mission. He was entrusted with two requests, one for the sending of Theri Sanghamitta and other nuns for the establishment of the Order of Nuns, and the other for the favour of a branch of the sacred Bodhi Tree to be planted in the city of Anuradhapura.

Other messengers had gone forward and backward from Magadha to Lanka. The Emperor Asoka and chief Theras of Pataliputra had heard of the remarkable success of the mission of Thera Mahinda. They were ready to render him every assistance in his mission. They were delighted at the success achieved by him. They foresaw that the young and virile nation that inhabited the far-famed Island of Lanka were destined to be guardians of the precious law of love and piety for which Asoka devoted his whole life. The response to the request of the King of Lanka was prompt and generous. Theri Sanghamitta with eleven other companions agreed to leave their country for Lanka, The Emperor himself proceeded to Gaya in procession attended by a number of retinue with due pomp and ceremony and obtained the right branch of the sacred Bodhi Tree which was planted in a golden vessel.

The Emperor further arranged to send a large retinue with the Sacred Tree. There were eight Princes of the Royal family and eight each from various guilds, expert and skilled craftsmen in all branches of arts and science. This time the number of Magadhese who accompanied the mission was a very large one. They embarked on board a fleet of ships and set sail for Lanka amidst much rejoicings, and with full royal favours and honours.

The King of Sinhala gave the mission a superb reception. He repaired with a large retinue to the port of disembarkation, Jambukotapatuna in the North. The road from Anuradhapura to Jambukota was decorated for the occasion. The King in person received the sacred Bodhi Tree and the mission. They were brought in procession in slow stages to the capital city, the procession stopping at each important town and settlement on the way to allow the people of the neighbouring districts to joint it. It took fourteen days to reach the capital and then amidst festivities, the Bodhi Tree was planted in the Mahamegha Park. Princess Anula and the thousand followers who desired to become nuns had already become devotees, they put on the yellow robes and followed the rules prescribed for the nuns. They lived in a special nunnery put up for them at great expense. Hattakala and Theri Sanghamitta and her attendant Nuns were received at the establishment. No time was lost in ordaining Anula and her band of thousand Nuns. Other women came in large numbers and joined the Order and thus was established the Women's Order of Buddhist Nuns which played an important part in the in-

tellectual development of the Sinhalese race.

Apart from the religious and intellectual development which was inaugurated with the advent of the missions sent by Asoka they resulted in a great accession to the material development and prosperity of the people of the Island. The Princes who accompanied the mission were given important offices, Bodhigupta and Sumitta were made secretaries of State, though their primary duties were concerned with the protection and preservation of the Bodhi Tree as hereditary lords. They exerted a great influence on the development of the country, and the master artists and craftsmen who accompanied them were well received and were given offices and emoluments. They influenced the development of arts and crafts.

The new comers identified themselves with the Sinhalese and they merged themselves into the new nation. Devanampiyatissa and the King of Lanka gained much in status through their alliance with the powerful empire of Magadha. The Island became recognized throughout the Indian Empire as one—an independent kingdom taking rank with powerful monarchies. It is apparent that with the alliance with the Magadhese Empire, the King of Ceylon desired to be the sovereign lord of the south of India which had not come under the suzerainty of Asoka. The Andhras and the Tamils did not desire to quarrel with so powerful a monarch in the south, who with the aid of the northern empire could have subdued them easily. It is mentioned that in the festivities connected with the planting of the Bodhi Tree, Devanampiyatissa raised three canopies—that of Lanka, of Andhra and of the Tamils showing that at that period the southern states of India had acknowledged his power and had no disposition to dispute his aspirations for the Empire.

During this period many public buildings and monuments were erected principally for the use of the new religion.

In the following order he executed these works :—

In the first place the Mahavihara, secondly the Vihara called Chaitya (Mihintale), thirdly completion of the Thuparama Vihara, fourthly the planting of the great Bodhi Tree, fifthly the designation of the sites for future Dagabas by an inscription on a stone pillar erected on the site of the Mahathupa (Ruvanmeli) as well as the identification of the site of Givatthi relic of the Supreme Buddha (at Mahiyangana), sixthly Isipatanarama, seventhly the Tissa Tank, eighthly the Pathamathupa, ninthly Vessagiri Vihara and lastly the delightful Upasika Vihara and the Haththaka Vihara.

# THE BUDDHIST PSYCHOLOGY

By R. L. Soni, M.B., B.S., F.R.H.S.

We all recognise that the subject of psychology in itself is quite a deep one: it assumes all the more a profound significance when we approach it from the point of view of Buddhist analysis of human mind.

Every individual is a psycho-physical constitution. Modern science has done much to elucidate the various aspects of the physical constitution of man and such an investigation has given birth to such important sciences as anatomy, physiology, bacteriology, embryology, therapeutics, surgery etc. and the various allied branches of knowledge. The mental aspect of man has only, comparatively speaking, recently come under the scrutiny of modern investigation, and therefore though the modern psychology in this short period has achieved much, yet it cannot be said to have reached that stage of maturity in its theories or their practical applications, which the sciences involved in the investigation of the physical constitution can claim.

When we come to Buddhism, we discover quite a different state of affairs. We see that Lord Buddha also recognised human beings as psycho-physical organisms, and in this respect He is one with modern science. But He did not stop at that: He went much further in His analytical investigations in the domain of matter as well as in the sphere of mind. He went so deep in His analytical understandings of the mental substance of man and solved such deep problems of psychology, that modern science when compared to the highly profound psychology of Lord Buddha is hardly a babe.

Buddhist canonical literature consists of three main divisions, namely:—

I. Sutta Pitaka,
II. Abhidhamma Pitaka and
III. Vinaya Pitaka.

The second division namely the Abhidhamma Pitaka is almost exclusively devoted to what in modern terminology may be called 'Buddhist Psychology'. The Abhidhamma, though quite a self-sufficient division of the scriptures, is after all a psychological treatment and systematic presentation of the same truths which are dealt with in a general and philosophic way in the discourses comprising the first *i.e.*, the Sutta division. And it is simply remarkable that such a vast literature should be free from any self-contradictory statements.

The Abhidhamma consists of seven books, namely:—

1. Dhamma-Sangani—deals with the elements and objects of consciousness. C. A. F. Rhys Davis's 'A Buddhist Manual

of Psychological Ethics' is a translation of it.

2. Vibhanga—has 18 treatises upon ethico-psychological themes.
3. Dhatu-Katha—is an analytical study of the 18 fundamental elements namely the 6 sense organs, 6 classes of the corresponding objects and the 6 corresponding classes of consciousness.
4. Puggala-pannatti—deals with the types of personality. "Designation of Human types" is its English translation.
5. Katha-Vatthu—discusses points of controversy in relation to the 18 early Buddhist sects and defends the Theravada viewpoint. English translation by Shwe Zan Aung and Mrs. Rhys Davids is available.
6. Yamaka—are psychological treatises on pairs of opposites.

& 7. Patthana—deals with the causation of the psycho-material states and their mutual relationship in phenomena.

Thus all the seven books of the Abhidhamma are very profound in their themes, and by looking at them we cannot but appreciate the Buddhist way of tackling psychological problems. We can even suggest that if the modern research workers in the field of psychology were inclined to take further guidance in research, from Buddhist Psychology, a rich harvest could be gathered.

As already stated Buddhism recognises human personality as a psycho-physical organism, and it in Buddhist terminology is called 'Nama-Rupa' i.e. amalgam of mental and physical constitutions. Further it is of interest to note that whereas the physical element of personality constitutes only one part namely the Rupa-skandha, the mental aspect of personality consists of four parts namely :—

1. Vedana *i.e.* sensations,
2. Sanna *i.e.* perceptions,
3. Sankhara *i.e.* inclinations,

& 4. Vinnana *i.e.* consciousness.

All these are interwoven together and yet are distinct entities in themselves.

The physical part of man provides him contact with the environments : the contact generates sensations, the quality of which varies with the location on the body surface or sense organs of the impact from without which may be either direct as in the case of touch, taste or smell or indirect through visual or auditory vibrations : sensations become perceptions in consciousness and are either stored as new experiences which may modify our inclinations, or are transformed into 'concepts' *i.e.*, become thought and dictate our actions. The sensation and perceptions may be pleasant, unpleasant or neutral and the inclinations may be wholesome, unwholesome or neutral : their nature has much to do with the quality of thought that they generate or the nature of action which they dictate. To understand these complicated phenomena study of the

nature of consciousness is essential, for it is it that receives 'percepts' from the outside world, assesses their value in terms of previous knowledge and inclinations, forms 'concepts', modifies 'inclinations' and dictates action. Another quality of our consciousness is that it is, so to say, the presiding judge in the Psychological Hall of the Mind: sankharas which dictate personal inclinations go on pressing their claims from one side, and the new percepts incessantly arriving in our waking state via sensual channels go on presenting new amendments to our intentions. The decisions for action, on the part of the presiding judge *i.e.*, the consciousness, though are considerably affected by these two factors, yet the 'judge' is not bound to strictly follow such inclinational proposals or perceptual amendments. Consciousness is free to make its decisions: in other words it has a FREE WILL to act, and therefore for the resultant kamma it bears full responsibility.

It should be clear that 'Free Will' does not signify infallibility in decisions or actions: it only means absence of pre-destiny and presence of moral responsibility for actions performed. In fact consciousness is far from infallible for it in practice learns by the method of 'trial and error', and through such a process it gets chances to evolve for the better. The phenomena of EVOLUTION is an expression of this phase of the activity of consciousness.

Some people appear to attach too much importance to 'conscience' and they think that 'conscience' is an infallible guide to discriminate Right from Wrong. Buddhist psychology gives no such credit to 'Conscience', though what is usually and loosely called 'conscience' can be understood to be a part of 'sankhara' component of human mind. In other words 'conscience' from the point of view of Buddhist psychology is the resultant of personal experiences—present or past, conscious or subconscious—and as such infallibility in the absolute sense cannot be its claim, though in a relative sense its guidance may be useful in a limited way.

Individual consciousness is subject to error. In fact it is subject to three very serious ailments, which are the root cause of most of the misery we see around us in the world. Those ailments are 'lobha', 'dosa', and 'moha'. All our petty or major personal quarrels and worries, all our social jealousies and strifes, and international wars, derive their sanction from these three central ailments of consciousness. The aim of all 'SADHANA' or spiritual culture is to minimise the effects of these ailments and ultimately to eradicate these cursed maladies from human mind. Ethico-moral conduct and psychological purification are essential concomitants of any path to spiritual health. Buddhism provides an Eight-fold Path for the purpose. As one progresses on the Path 'lobha' or greed is slowly replaced by 'alobha' which soon manifests as charitable disposition. Similarly 'dosa' or hatred is replaced by 'adosa' and manifests as loving kindness to all beings: 'moha' or delusion is

replaced by 'amoha' or awakening into Wisdom. The ultimate fruit of the Path is Supreme Wisdom or Bodhi.

Another characteristic of our consciousness is that it is ever a flux and is never the same two consecutive seconds: it is like the ever-moving stream, and yet presents the appearance of an entity called 'personality' like the entity called stream. In the analytical study of human personality, Buddhism does not start with the hypothesis of a permanent substratum called 'soul' or 'atman', but ends with the profound discovery that there is an all-round flux, which is perhaps the greatest contribution that has ever been made in the field of human psychology. As an obvious corollary to this great discovery is the truth that rebirth is accomplished not by transference of a permanent core from the dying person to the newly conceived foetus, for there can be no such thing in Buddhist psychology, but by transference of the kamma force which is not a permanent entity nor the same for all individuals.

From the foregoing remarks it can be judged that study of consciousness is given an important place in Buddha Dhamma. All our sensations, perceptions and tendencies of character are deeply connected with consciousness: they are in fact dominated by consciousness and made up of consciousness. Buddhist psychology analyses this consciousness in a deeply profound way, understands its scope, makes suitable and substantial use of its powers to eliminate evil and sublimate personality, and aims ultimately to annihilate its boundaries and thereby merge individuality through a series of Jhanas or deep ecstasies into that blessed state of poise, of joy, of permanence and of Reality which all Buddhists aspire for and which goes by the cherished lovely name of Nibbana—the state of 'Final Release' from 'Pain', from 'Change' and from 'Unreality', from the clutches of the rounds of births, sorrow and death, the state beyond man, beyond Gods and beyond all phenomena. Such is the practical attitude which Buddhists have towards their psychology. They use it to understand phenomena, they use it to formulate their relationship with other beings, they use it to analyse their mental constitution and they ultimately aim at arriving at their *summum bonum* through analytical meditation of phenomena, thus understanding it as Dukkha, Anicca and Anatta and by the process of eliminating evil, promoting good and purification of the heart, actually reaching the cherished goal of Parmam Sukham, the Nibbana.

# AN EVENING WORK

By Frank R. Mellor

All day the rain had fallen with a dull intensity. Not a breath of air had deflected the straight streams in their downward paths and then, towards evening, suddenly as if heaven's watering can was empty, the rain ceased and the sun shone in a clear blue sky.

Weary of my own company and longing for a "breath of fresh air", I slipped on my Mac, took up a walking stick and left the house. The garden was too wet for 'pottering' so a stroll was the only other thing to do.

Nature is perhaps at her best after heavy summer rain. The smell of the earth, the luxuriance of the vegetation and the sense of well-being which it exudes fill the air and penetrate even the dull senses of man.

The way chosen lay adown the hill upon the slope of which our village is built; across a plain surrounded by low hills, which had once been a marsh in the midst of which the ancestor of our village had once stood erected on piles but which is now fertile corn land cultivated as nearly to the last yard as the unthrifty English farmers can bring themselves to go.

Crossing the plain a low ridge of hills is reached, upon which the heavily wooded estate of one of the members of our aristocracy is situated. Neglected and forbidding it lies; the woods dark and fearsome as some primeval forest. I peer through the huge worked-iron gates which in their time must have cost much money but which are now rusting for want of a coat of paint. Inside the lodge-keeper's lodge is silent and deserted and the wide carriage drive is almost covered with encroaching vegetation. The great house is hidden by the trees. Desolation reigns over the fertile land which, if cultivated, would sustain many families and help the country in this time of want and stress.

Near our village are four large estates, all owned by titled families whose names have been written in history. All stand deserted and non-productive at a time when lives are lost daily in the effort to bring food into our severely rationed land.

I turn homeward, wondering if ever the barrier of privilege which keeps the descendants of successful men in possession of wealth and land which they are too lazy or are unfit to use, will ever be removed and marvelling at the patience of the people who allow such things to be.

After walking some half mile or so I had reached a part where one side of the road is a high bank over-run with thick vegetation, when suddenly

I was startled by a whirr, almost at my elbow and a large dapple-breasted thrush shoots out of the bank like a bolt from a crossbow.

I had gone a couple of paces before I recovered from my surprise, but that instinct of the hunter which is part of the make-up of an Englishman prompted me to return and seek for the nest which I knew must be near. I was not wrong for on gently parting the foliage I beheld one of the most beautiful sights of nature—a female thrush sitting on her nest. Fear had driven her mate away but the mother-love was stronger than fear and kept her sitting tight on her eggs.

I suppose I am a sentimental old fool but as the bird's eyes met mine I seemed to read in them a piteous appeal for mercy. Quietly I closed the aperture I had made and tiptoed away, leaving the little mother to the task for which she was born. May she attain to a better re-birth.

The episode had lasted only a few seconds and yet the picture of the bird sitting on her nest was firmly photographed upon my mind and as I breasted the hill on the homeward way, I was conscious of a sense of gladness which pervaded my being. Yet I had done nothing that any one not a clod would not have done but the love of the little mother for her young was so intense that it had communicated happiness to another being.

Half way up the hill the sound of loud shouting disturbed my meditation. A party of soldiers were chasing a foolish hare which had strayed from out of an adjacent field on to their camping ground. They were trying to encircle the poor animal, shouting loudly at the same time to confuse it, for they say in the country that a great noise will so frighten a hare that it will remain still and allow itself to be captured.

However, this time the soldiers were doomed to disappointment, for to my great relief, the animal saved its life by escaping from the circle before it closed.

What a contradiction is human nature. Each of those soldiers if taken separately, is most probably a kindly, well-disposed young man, hating cruelty and suffering, who if he found the same animal in any trouble such as by drowning or starving, would go to great pains to succoor it. Each of them, above all things, demands fair play for himself and others, yet should a dozen of them, together in company, happen to see a small "game" animal, quite incapable of fighting back, the instinct of "Sport" at once converts them into a mob of bloodthirsty, yelling savages.

And now my home is reached. The white table-cloth is spread; the simple meal is upon the table and the inevitable tea-pot stands under its 'cosy'. My housekeeper, Mrs. Smith, brings the evening slippers and enquires kindly about my walk. The library book is in a convenient position, close at hand and the comfortable arm chair awaits its tenant. Truly old age has its compensations and although this world is suffering,

a contented mind can do much to mitigate its many ills.

* * * * *

But alas, it is not given to mankind to rest and be contented for long at a time. For three hours there is peace and quietness. Mrs. Smith is busily employed in that eternal knitting which helps to provide comforts for the troops and I am lost in my book. Then just as Mrs. Smith is looking at the clock and folding up her knitting and I am beginning to yawn over my book, her sharp ears catch the sound of the wailing of the Sirens.

At once all is bustle; there are certain duties which must be done at once. Boots and warm coats must be donned in case our home should happen to be bombed. Gas masks must be slung in the "Ready", position ; the attache case containing important documents has to be taken from its hiding place and carried in my hand; the First Aid box is placed upon the table and all lights extinguished.

These duties performed, we open the front door and stand upon the steps, for, as Mrs. Smith remarks, not without reason, "If she is to be bombed she prefers to see the fun".

In the inky darkness nothing can be seen. The rain has commenced again and is falling in a steady downpour and in addition a heavy mist has come in from the sea. The people of the "Big House", opposite have gone into their air raid shelter and have left a light burning in one of the bedrooms. An angry Air Raid Warden is shouting, "Put out that light", and pounding their front door with his fists. We laugh and applaud his efforts. Then suddenly we see flashes of white light on our left. The enemy has come in from the sea and the coastal batteries are firing at him. The bursting of the shells make flashes and reports equal to those of the guns. We hear "Bom—bom—bom", as he drops three bombs, most probably in the fields. Then we see a red bonfire in the air. The rain and the mist have confused the pilot of the aeroplane and he has come down too low. The battery has got him in half-a-dozen shots. We shout as the spectators in the Roman Amphitheatre used to shout when they saw the red blood flow. The bonfire crosses our field of vision and seems to us to crash into a high hill on the right. A huge flame shoots up into the air, dies down and then all is dark and silent. We wait upon the doorstep for another half hour but nothing more is to be seen and the only sound is the steady downfall of the rain. Then the welcome sound of the "All Clear", is heard; we close the door and the strain is relaxed.

It is only then that the dreadful thought comes into my mind that I have shouted and been glad to see five of my fellow men burned to death.

And I have dared to call myself a follower of *The Compassionate One.*

# BUDDHISM AND WORLD PEACE

By Sushil Chandra, M.A., B.A. (Hons.), LL.B.

In the gardens of Lumbini, on the slopes of the Himalayas, stands the pillar of Emperor Asoka to commemorate the sacred birth-place of the noble Lord Gautama—who as the Buddha,—or the Enlightened One, kindled the flame of Light and Knowledge, which not only radiated to the countries of the East but encircled distant countries of the world, within the sacred halo of its glory. Buddhism, as a religious system, since its origin in the India of the sixth century B.C., has spread out to nearly all the Asiatic countries and so influenced their people that Oriental culture in a large measure may be called Buddhistic.

The Prince of Kapilvastu did not go to the Bodhi Tree to plan ushering in of a new religion. The teacher of the new gospel of humanity and equality, being afflicted by sorrows, sufferings, and infirmities of His fellow-beings, took no more pleasure in princely revels but, moved by compassion and piety which urged Him to emancipate the suffering humanity from its bondage, abandoned the luxuries of a prince in the quest of Truth. After years of trials and wandering through the forests of Gaya, He came to the banks of the sacred Neranjara where under the spreading Bo-Tree He sat down to meditate. At last Light dawned upon Him, and Gautama became the Buddha—the Enlightened One. The Blessed One, at first, hesitated to reveal His spiritual vision because He thought it too hard for a common mortal to grasp. It being revealed unto the Master that not the repression of the body but the suppression of all human desires is the only way to the realization of the Ultimate Truth, the noble One shaking off hesitancy and eager to impart unto all the faith that possessed Him, took the road to Kashi—the ancient-most seat of learning in the Ind.

From the first sermon at Saranath commences the triumphal march of Buddhism, with its message of compassion and equality, leading from the renunciation of human desires to the attainment of Deliverance or Nirvana—the state of perfect bliss. The Tathagata—the winner and revealer of Truth—"Turning the wheel of Truth"—at Sarnath, probably in 525 B.C., opened wide to all the "Gateway of Immortality". The missionary charge delivered to His disciples heralded the opening of a great cultural movement which was destined to cover not only all Asia but influence the whole world. Buddhism, transcending the geographical barriers of the country of its birth and becoming a moving spirit to gladden, incite and enrich one

hundred and fifty million devotees in China, Japan, Tibet, Burma, Ceylon, Malay and Thailand apart from innumerable admirers in all parts of the Earth, brought in its wake universal peace and happiness to mankind. Sakya Muni, Gautama, the star of Kapilavastu, became the Light of Asia, nay the Light of the World.

The Sakya Muni, The Sage of the Sakya clan, believing in the equality of man, broke down the sacerdotal authority of the Brahamans. His disciples were marshalled from all ranks of the social strata. They included men and women, princes and paupers, wealthy people and anchorites, scholars and rustics, and even robbers and sinners. He knew no caste prejudices ; hence His Brotherhood knows no caste monopoly. To preach the equality of man in the teeth of caste hierarchy was to invite fierce opposition, which later on led to the waning of this religion in the country of its birth, though in the succeeding years its influence spread gradually and steadily beyond the boundaries of India until within ten centuries the Buddhist religion had become the ruling force of nearly the whole of Asia.

A central tenet of Buddhism is the universal application of its "Three Gems"—the Triad—The Buddha, the Dhamma, and the Sangha. It is the Buddhist Triad in which the faithful takes refuge. It is formally recited thrice as follows :—

Buddham saranam gacchāmi,
Dhammam saranam gacchāmi,
Sangham saranam gacchāmi.

It is not a formal creed or ritual but a sacrament in which the Upāsaka or the layman and the Bhikkhu or the monk finds an expression of self devotion and communion.

It was in the formation of the Sangha, the fraternity of the disciples, standing as a symbol of unity, that the fundamental ideas of the Buddhist faith or Dhamma, found actual embodiment. To this ministry or the Order of the disciples was entrusted the task of social service and missionary activities. In practice Buddhism encouraged social service of many kinds as part of the obligations of every Buddhist. It resulted in wide-spread and effective stimulation of charity and constructive social work. It was the organisation of the Sangha that inspired all Buddhists to a sense of fellowship transcending race, colour, class, country or time and of amity with all sentient creatures.

Great is the rôle played by the Buddhist Sangha, as an emissary of the gospel of Buddha, carrying the message of universal peace beyond the Indian Peninsula and spreading it throughout the Eastern World. Buddhist missionaries traversed the continents and the seas. Buddhist missions everywhere supported and stimulated a cultural vitality that led to the development of everlasting works of art and literature.

The world of today, immersed in materialistic notions of wealth and well-being, has slipped back into the savagery of crude struggle, hatred, and warfare. The frantic endeavours of statesmen have little likelihood of

leading the nations of today to a state of permanent peace and co-operation. Peace negotiations and treaties, in the political world, have come to a naught. Armaments and propaganda are adding fresh fuel to the fire. Under the present circumstances civilization is on the brink of a precipice ready to fall and be shattered to pieces.

Neither power tested by warfare nor the acquisition of wealth and well-being, as pursued in both the Occident and the Orient, is the condition for permanent peace. The condition for permanent peace is contentment and the conditions for contentment are freedom from tormenting desires and freedom from fear. Desire cometh from the body while fear from the mind. Fear is of five kinds:—fear of death, fear of old age, fear of loneliness, fear of poverty and fear of war. When different nations fear one another, think and act differently, fiercely multiplying their armaments and war materials, War becomes inevitable.

It is, therefore, human passions and fears expressed in national or imperial policies that put the ablest of statesmanship into a perilous situation. The mental hindrances to the abolition of war become more and more serious till the zero hour is reached.

At such a juncture is perceived a bright pure ray of spiritual force which struggles to express itself in the world of solid matter. It attempts to make a headway in the hope that the solid world of matter is only the last outpost of a much real world. At a period when the world is plunged in gloom and despair, the humanity of the Buddha, the wisdom of Jesus and the ethics of Confucius alone bring a message of redemption of man from evil and the attainment of his ultimate good. The philosophy of the Buddha stands forth today like the lofty peak of the glacier-clad Himalayas above the din and turmoil of the world.

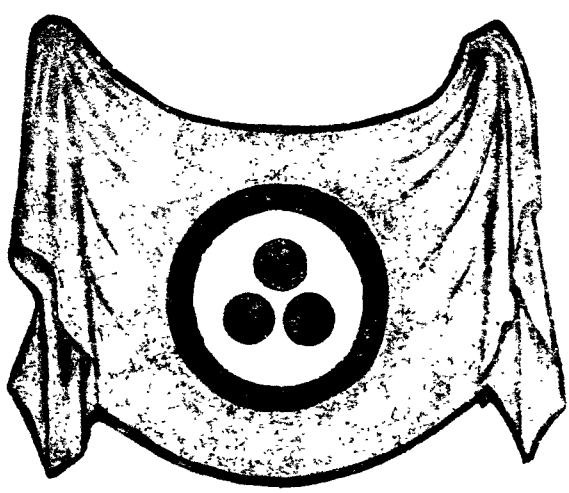
The West, has, no doubt, accepted religion, philosophy, and art from the East yet it has fallen an easy victim to avarice, competition, social injustice—, in short to the evil manifestations of materialism. The East, on the other hand, has succumbed to the tyranny of traditions, symbolism and taboo. It is clamouring for equality, in the domain of material goods, with the West. In an age when religion is fast losing ground it is but meet and proper for the East to make another great demonstration of the superior moral and spiritual laws of satisfaction rather than craving for equality on the materialistic footing. The great nobility of the Eastern over the Western methods may well be envisaged here: where Alexander, of Maçedonia, sent generals to conquer territories of the then known world, Asoka, Priyadarsin, the Emperor of India, sent monks to capture man's minds. Of the two, time alone has testified that the peaceful missionary enterprises have proved to be of everlasting value—the marks of which have not yet been obliterated from the vanquished lands and peoples

even after a lapse of twenty two centuries.

Even in the modern matter-of-fact world the spiritual heritage of the East may be reconciled with the materialistic contributions of the West to usher in an era of world peace.

The civilizing effects of Buddhism do not, indeed, need a historian to unfold. Buddhism civilized the barbaric nomads of Central Asia. Of still far reaching importance was its influence on Chinese culture which was destined to mould the civilizations of Korea, Japan, Tibet, and Indo-China and penetrated southwards as far as the Melanesian Islands. Buddhism was, indeed, a great cementing and integrating force throughout the whole of the Orient. Its cohesive character was due to the fact that it abjured social inequity, avarice, competition or materialism. The kernel of Buddhism, as a universal religion, is its emphasis on the equality of all persons in respect to the destiny to Buddhahood. As a philosopher puts it, "In Buddhism, worldly glories of wealth have nothing to do with the real value of life ; that neither knowledge nor erudition but spiritual insight or 'enlightenment' is the key to real bliss : and that fellowship in sympathy and charity is the consummation of self-training." It is this spiritual insight which alone could unite peoples of different races and cultures in one ideal of universal perfection bringing in its wake universal brotherhood and world peace.

Savants, philosophers, and lovers of peace may safely look forward to the day when the short-lived political struggles based on materialism shall cease and BUDDHISM will emerge again as the symbol of WORLD PEACE.



# BUDDHISM IN INDIA

By Umesh Chandra Mutsuddi, Saddharmapravardhaka.

When the Indian people were ignorant of true religion and philosophy and deemed the sun, the moon, the water, the fire etc., as revelations of God and invented 33 crores of Gods almost equal to the Indian population lording over the Universe making or reversing its fortunes, animal sacrifices were introduced by the Brahmins to propitiate them, there was profuse blood-shed and consequently Goddess "Compassion" had no place in the earth. She invoked the aid of Visnu (according to some Hindu writers), for re-establishing her reign here and Vishnu was incarnated as Gautam Buddha to publish the glory of Compassion and Ahingsā and the celebrated poet Joydeva sang in his Gitagovinda :

निन्दसि यज्ञ विधेयऽह श्रुतिजातम् सदय
हृपय दर्शित पशुघातम्।
केशवधृतबुद्धशरीर जय जगदीश हरे॥

The Brahmins were all in all in the society, the Dharmashastras were compiled for their benefit, various kinds of sacrifices and worship of natural phenomena were introduced for their maintenance and for keeping up their supremacy, people had no free-hand in worshipping gods which must have to be performed through the agency of the Brahmins alone. Most drastic and rigid rules were codified debarring the Sudras from touching, even hearing the Vedas, the people were divided into several castes and sub-castes, Brahmins' descendants became Brahmins however ignorant they might have been, Sudras' descendants were Sudras however enlightened they were, untouchability prevailed in the country, at this greatest downfall of India, the Buddha was born and His liberal policy of toleration and equality of mankind attracted the high and the low and the influence of the hereditary Brahmins was lost (but the Buddha and the Buddhists respected the real Brahmins) and history is the proof how the Indian people lived in peace and prosperity in all respects so long as the influence of Buddhism was felt in the country and India was raised in the estimation of the people of the world and she was regarded as its spiritual teacher. We find from the writings of Itsing, Fahian and Huensang, the wellknown Chinese students of Buddhism that Buddhism was in full sway throughout India including Afghanisthan and it is wellknown that the celebrated Buddhist Universities of Nalanda, and Taxila, attracted students from the East and the West.

The Buddhism was a living Religion in India for over a thousand

years and its deterioration was due to various causes. The Buddhism is based on Science and reason, on equality of mankind, on love and fraternity, it allowed no superstition like worship of imaginary Gods, and sacrifices of animals. The Brahmins lost all their supremacy and means of livlihood and thus struggle began between Buddhism and the Brahminism. Gradually the gloomy days of India followed and the laymen could not resist the temptation of invoking the aid of God though even the composers of Vedas had no idea of God, **नेति नेति** *i.e.*, God is not this, nor that, and different philosophers gave different interpretations of God such as nature, molecule, universal force, the universe etc. No all-powerful God or Creator is necessary for the salvation according to the Buddhists whose God, dispenser of good or bad, is their own Karma past and present and even if there be such a God, He cannot go beyond the Karma of the beings. Sankaracharjya a born logician and an eminent critic and philosopher utilised the Godlessness of Buddhism in his effort to revive Brahminism by converting Buddha's *Avijjya* into *Máyá*, and assimilating the two religions retaining the hollow word God which in his Advaitabad really means "I" **अहं ब्रह्मास्मि** having practically no difference with Buddhism (comparison of Brahmanism and Buddhism to be found in Matripujay Manabdharma edited by the writer). Hence he has been called a hidden Buddhist. But Sankar could not convert the enlightened and those firmly holding traditions from generations to generations, to his faith. With the degeneration of the Buddhist clergy, the Brahmins grew in power and tempted the laymen with Heavenly bliss by performances of sacrifices etc., but this persuasion and advocacy were not wholly successful, and it is said Buddhism was persecuted by the Brahmins and by kings Sudhanna, Sasanka and others influenced by Brahmins Kumaril Bhatta and others. Sasanka cut down even the sacred Bodhi tree of Gaya. Buddhist Temples and sacred places were converted into Hindu Temples and Hindu Shrines (vide Buddhadharma by S. N. Tagore, Rajendra Mitra's The Antiquity of Orissa, Vol. VI, Writings of Madhabacharya etc.). At last even the Buddha himself was made a Hindu God, ninth Avatar of Bishnu (God) and all attempts were made to ignore the seperate entity of Buddhism. According to Maxmuller (his chips from a German worship, Vol. II, p. 345) Buddhism was driven away by the Brahmins from India. It is quite probable that for fear of oppression, thousands of Buddhists took shelter in the hilly regions in the outskirts of the country and the hill-people mostly at Nepal, Sikkim, Bhutan, Assam, Kashmir, Darjeeling etc., yet follow Buddhism, and others accepted Hindu faith specially in Western, Southern and Northern India. The Burma History at page 14 says "From 450 A.D. the disputes between the Buddhists and the Brahmins became more acute and the

country was much disturbed by the quarrels."

But Buddhism flourished in Bengal and Bihar even up to the 16th century, Bakhtyar Khiliji killed Govinda Pal, king of Magadha, in 1197 A.D., bombarded the Buddhist University of Bikramsila which was thought as a fortress, and killed the monks and damaged the huge Library and not a single monk was found to read and interpret the books of the Library saved. Min-Haj-Us-Siraj writes in Tabakat-i-Nasiri at page 550 :—

"Mahamad Bakhtyar by the force of his intrepedity threw himself into Postern of the Gateway of the place and they captured the fortress and acquired great booty. The greater number of inhabitants of that place were Brahmins (Buddhist monks) and the whole of those Brahmins had their head shaven and they were all slain. There were a great number of books and when all these books came under observation of the Musalmans, they summoned a number of Hindus that they might give them information respecting the import of these books, but the whole population of Brahmins had been killed. On closer investigation, it was found that the whole of the fortress with the city was a College and in the Hindi tongue they called it a "College Bihar". Pandit H. P. Shastri rightly said in the Asiatic Papers "Whatever might have been the fate of Buddhism in other parts of the country, in Eastern India it had to suffer serious persecution, nay it may be said that Buddhism was expelled by fire or sword." On the other hand Ramanuja, Ramananda, Udayanacharjya, Raghunandan, Raghunath Siromani gave dealth-blow to Buddhism by their writings and finally Sri Chaitanya by preaching Vaisnavism, only one side of Buddhist fraternity, almost eclipsed Buddhism, but in true sense it was not banished from the country of its birth, Hinduism has been influenced and brightened by Buddhism and Gita appears to have been reformed or composed towards the last Chapters to conform to the Buddhistic ideas specially about *Nirgun Iswar* which according to Ramkrishna Paramhangsa and Svami Vibekananda and Katopanisad means only nothingness or void, neither Creator, nor Protector nor Destroyer, and Buddhism has left imperishable culture in the manners and customs in the daily life of the entire Indian people and is really in existence in the spirit of Hinduism like the internal flowing of the Falgu River.

Chittagong Division in the outskirts of India however preserved Buddhism from very ancient time. In the Chittagong Hill-Tracts now there are over 2 lacs of Buddhist—Chakmas, Arakanese Buddhists and Hill-Moghs with their 3 Chiefs, Chakma Chief, Bomang Chief and Maung Chief, and of them Chakmas are the most advanced. Chakmarani Kalindirani invited leading Bhikkhus from Burma and commenced religious reformation amongst the hill and the plain Buddhists. In the Tippera State there are several thousands of hill-Buddhists and a few thousand Bengali Buddhists are

in Tippera and Noakhali. In Chittagong District there are about 75,000 Bengali Buddhists and about 10,000 Arakanese Buddhists. Huensang found in Samatat 30 Bihars with about 2,000 monks and though its exact location is not yet definitely traced, it is situated according to the description of the traveller on the border of the Bay of Bengal, in Chittagong and one of the Bihars must have been near the mouth of the Karnafully at the foot of the Julda hills where a number of ancient images of Buddha engraved with very old Magadha characters have been discovered in the course of digging operation and preserved in the Chittagong Buddhist Monastery. *Chakrasala* of Chittagong named after Buddha's *Dharmachakra* was the wellknown centre of Buddhist education and there is still a very old Buddhist Shrine where annually a mela of the Buddhists is held. Pragnabhadra of the Nalanda University visited Chakrasala and Dipankar Sri-Jnan of Bajrajogini within Bikrampur was educated here and went from Chakrasala to Tibet on the invitation of the king and propagated Mahayan Buddhism in Tibet and died there and is yet remembered and worshipped with great reverence by the Tibetans. The wellknown Pandit Bihar was also said to be situated in Chittagong. After the conquest of Bengal and Bihar by the Mussalmans, the Buddhists were mostly converted to Islamism but the ancestors of the Bengali Buddhists styled as Baruas came away to Chittagong from Magadha for fear of persecution (evidence has been given in Matripujay Manabdharma). Formerly they were known as *Magadha* and then *Magh* in the abridged form of the word, and they used to worship *Magadesvari Devi* in commemoration of their ancestor's mother-land, who is now worshipped by the Hindus of Chittagong. Amidst various political disturbances the Baruas could preserve their separate existence and they grew in power when Chittagong was under the rule of the Arakanese Kings till 1666 A.D. when it was conquered by the Mahomedans. Most of the Baruas were converted to Islamism and the rest fled away into the hills and jungles. Living scattered and roaming from place to place to keep their independence they became degraded in social and religious conditions, but with the advent of British Rule and with the advancement in education, social and religious reformation commenced, a few leading Bhikkhus and laymen took up the cause in right earnest, Sangharaj of Akyab helped reformation of the Bhikkhus and religious books were published by some learned laymen. Some Bhikkhus took their religious education at Ceylon. Mahamuni Temple was built and Mahamuni Mela established by Bhikkhu Chainga Thakur of Pahartali and the then Mong Chie to serve as the meeting place of the Buddhists of the hills and planes of Chittagong Division. Col. Olcot, Mahatma Dharmapal and other eminent people came and addressed the Buddhists there. The Chittagong

Buddhist Association was established by Krishna Nazir for advancing the cause of the community and for reviving the Dhamma in the land of its birth. The Illustrious Bhikkhu, late Kripasaran Mahasthavir of Chittagong, established the Bengal Buddhist Association at Calcutta with branches at different parts of India, renowned Pundit Rev. Pragnaloka Mahathero of Chittagong established the Buddhist Mission at Rangoon and Akyab and published several books of Tripitaka, and Pali has been introduced in the Schools and Colleges of Bengal by the effort of Sir Asutosh, a great patron of Buddhism, and the Bengali Buddhist Community of Chittagong is now fairly influential and educated though yet backward in riches and political powers and much is being done to revive the religion.

In the dark days of Buddhism in India, Mahatma Dhammapala came to Calcutta like the morning star of the Ind and established the Mahabodhi Society. The monumental work done by the Mahatma of revered memory for revival of Buddhism in India and its introduction in the West will be cherished with great respect for ever by the Buddhist world and His Mulagandhakuti Bihara has now become the meeting place of the Buddhists of the East and the West. The mission of his life was most successful, the seed planted by him has been growing to be a big tree and he desired before death to be reborn again and again until the light of the Dhamma spreads throughout the length and breadth of the country and he has left a worthy successor behind in Mr. D. Walisingha to work out his mission. The Mahabodhi Society and its several branches under his able lead with many patrons of Buddhism, Mr. Birla and others, and some distinguished Bhikkhus has been doing successful work in the revival of religion throughout India and outside. Northern, Western and Southern India forgot even the name of the Buddha, but now the light of the Dhamma has entered into those places through the activities of the Society in the different centres, and the prediction that the Dhamma would be revived 2,500 years after the *Parinibban* of the Teacher is nearing fulfilment. Craving, ill-will and ignorance have caused the most cruel and brutal massacre of people and the westerners, too, are now looking forward to Buddhism for peace and happiness. Let us help the distressed world and be possessors of the merit resulting from Ahingsa Dhamma.

"May all beings be happy."

# UNIVERSITY EDUCATION IN ANCEINT INDIA

By Mr. N. N. Ghosh, M.A.

*Lecturer in Ancient Indian History, Allahabad University, Author of Early History of Kauśāmbī, Early History of India, etc.*

University education in Ancient India was conducted on a well organised and comprehensive scale. The ancient Indian universities were all residential. The development of the earliest universities like Takshasila and Nālanda into residential types was the natural result of the older Vedic Śākhās or Caranas which were āśramas or residential schools. Education in Vedic āśramas was left entirely to the individual teacher. There was no central authority coordinating curricula, teaching and examinations. Corporate educational organization on a large scale through universities of residential types was developed from the Buddhist times. The Buddha had laid down rules for compulsory training in spiritual practice and higher literature of every monk for ten years after his admission to the Order. The Buddhist monastaries thus began to take part in education. Each monastary was like a college under an abbot. Yuan Chwang, during his travel in India, visited many such monastic colleges. Of them may be mentioned the Jayandra monastary in Kashmir, Chinapati monastary in the Panjab, Jalandar monastary in Bijnor district, Bhadra Vihara in Kanauj, in each of which he spent sometime ranging from two years to three months, studying under their learned abbots. In the pre-Buddhist age the student after finishing his education in one particular branch in one āśrama had to go to another āśrama if he desired to learn a new subject. This difficulty was solved when universities came into existence. Hundreds of teachers and thousands of students lived together in the university campus. Different branches of learning and their curricula were regulated by the chief (rector) of the University who appointed teachers for each subject of learning according to their fitness for it. There was a wide choice of subjects in which the student had a facility to specialize, living in one place.

## Takshasila

The oldest university in India is Takshaśila. The earliest references to the University of Takshaśila are obtained from the Buddhist books, the Jātakas. The city (now known as Taxila) is of course older than the time of the Buddha.

But during his time or even a little earlier it developed into a great seat of learning and that it continued

to be so for several centuries until it was overshadowed and probably replaced by Nālanda can be gathered from references to it in canonical and post-canonical Buddhist literature. Students flocked to this centre of learning from all directions inspite of the difficulty of communications in those days. From the Jātakas we learn that students from Rājgriha, Mithila, Ujjain, Kuru Kośala countries assembled there for study. Princes and people equally vied to receive their education there. In Jātaka 537 we learn that 103 princes received their training in archery. King Prasenajit of Kośala and heir-apprarents of Benares received their education in Taxila. Pāṇini, Kauṭilya, Asanga and Vāsubandhu are among the famous scholars who graduated there. Prince and commoners, Brahman and Kshatriya students all studied together under their teachers. There was no caste restrictions. All subjects were open to students of all castes. A Brahman could graduate in archery (Jataka 522) and a Kshatriya could learn the Śāstras without any restrictions. Students generally went to Taxila at 16 or 17 years of age and spent six or seven years.

In arts the three Vedās and eighteen śilpas were taught. In Science, medicine received a special care in Taxila including Surgery and Physiology. Prince Jivaka spent seven years studing medicine and surgery and became a famous doctor. A teacher generally had between 20 and 25 students under him. The students' fees varied according to subjects and his own capacity to pay. Poor students rendered manual service. Students generally lived under the teachers roof along with him but the richer students like princes and heir-apparents had their own establishments.

## Nalanda

The University of Nālanda in Magadha was more systematically organized and served as a model prototype of a modern residential university. The University was founded in the 5th century A.D. by Kumārgupta I who endowed a monastary there and built a temple of Buddha as a place of worship for the congregation. Subsequent Gupta rulers of Magadha e.g., Buddhagupta, Tathāgatagupta and Baladitya added to the monastic buildings in the University campus. When Yuan Chawang visited Nalanda in the 7th century A.C., it was in full splendour. The central college had seven halls attached to it. Monastic buildings were several stories high. Yuan Chawang states that there were ten thousand students and one thousand teachers in the University. All the works belonging to the 18 sects of Buddhism, the three Vedās and all branches of Brahman philosophy formed the subjects of study. The Royal endowment of 100 villages and gifts from merchants and lay public met the expenditure of the University establishments. A strict admission examination was prescribed for all new candidates. The whole administration and teaching was in the hands of the chief Rector who

was a learned man and respected for his character and age. Śīlbhadra who occupied this position in the time of Yuan Chawang was the most learned scholar of that time. There being one thousand teachers to ten thousand students, personal attention was possible and the standard of teaching was naturally very high. Fa-Hien and after him Yuan Chawang and then I-tsing who all studied at Nālanda speak very highly of the efficiency and ability of the teachers. There was a very good and large library in the University where I-tsing had 400 Sanskrit books copied. Nālanda had made such a great name as a famous seat of Buddhist learning that students from foreign countries also flocked here. Kings of foreign countries e.g., Balputradeva of Java and Sumatra also endowed the University. Nālanda scholars were in great demand in foreign Buddhist countries. Chandragovinda and Shantrakshita (8 century A.C.) having gone to Tibet on invitation did valuable work in the spread of Sanskrit Buddhist literature in that country. Thus Nālanda continued to be a centre of Indian culture and education of a very high degree for seven hundred years until the end of 12th century when it was destroyed by the Muslim invaders.

### Vikramsila

Another Buddhist University grew up at Vikramśila also in Magadha in the 8th century, being founded by King Dharmapāla. It had one hundred and eight temples, several halls and one hundred eight teachers. Though on a smaller scale it worked like Nālanda as a great centre of international learning. Vikramśila scholars like Jñānapāda, Vairochana, Ratnākara, Śānt, Jñāna-śrī-mittra, and Ratnavajra wrote in Sanskrit and also translated into Tibetan language a large number of books on Buddhist theology. The famous Budtdhist scholar Dipānkara-sri-jnana of the University of Vikramśila was invited by the Tibetan king in the 11th century A.C. Admission in Vikramśila was strictly regulated like that in Nālanda. In the 12th century the Universrity grew to contain three thousand scholars who all resided there. The chief abbot-rector of the University regulated the administration, teaching, syllabus and examinations with the help of a council of six eminent scholars. Vikramśila received the same fate as Nālanda in 1203 A.C. at the hands of the Muslim invaders, after having served the cause of high education for 400 years.

Besides the Buddhist universities stated above other centres of higher education grew up later on, prominent among them being Vallabhi and Benares. Vallabhi is identified with the modern 'Wala' in Eastern Kathiāwār. I-tsing who visited the city in the 7th century, speaks very highly of it as a great centre of education by about the 8th or 9th century A.C. Benares, which had already got a reputation as a sacred place, became a centre of Sanskrit learning in religion and philosophy, attracting students from far and wide.

Of course, it did not develop into any thing like the university of the Nālanda type but great scholars like Kumarilbhaṭṭa and Sankaracharya finished their education under famous teachers in Benares. Like the Buddhist monastic colleges of earlier age, many Hindu temple colleges specially in the south served the cause of higher education, as we gather from the many South Indian inscriptions of the 10th to the 13th A.C. In Bengal, Navadwipa (Nadia) was a great centre of Sanskrit learning specially in the branch of Logic (*Nyaya*).

We have thus found that higher education was not neglected in Ancient India. Although we do not hear of any great university earlier than the time of Buddha we know from the Upanishads that higher education was obtained from the learned Rishis, each of whom was an institution by himself, gathering round him students from far and wide. We hear in the Upanishads the names of great centres of learning as Pañchāla and Mithilā and of great teachers like Yajnavalkya, Janaka and Santkumāra. That even ladies had an equal opportunity with men to shine in the field of great scholarship is evident from the names of such learned women scholars as Maitreyī, Gārgee, Ātreyi, Vācaknavī and others who took a leading part in philosophic discussions and teaching. It is interesting to note that the parting advice of the teacher to the graduate who is about to leave the institution, sounds very similar to a modern convocation address. In the Taittriya Upanishada I, II we find the following interesting passage:

**सत्यंवद। धर्म्मंचर। स्वाध्यायान्मा-प्रमद। आचार्याय त्रियंधनसाहृत्यप्रजानन्तं माव्यवच्छेत्सीः। सत्यान्न प्रमदितव्यम् धर्म्मान्नप्रम्[दितव्यम्। कुशलत्वान्न प्रमदितव्यम्। भूत्यै न प्रमदितव्यम्। स्वाध्यायप्रवचनाभ्यां न प्रमदितव्यम्। देवपितृकार्याभ्यां न प्रमदितव्थम्। मातृ देवो भव पितृ देवो भव। आचार्य देवो भव। अतृप्ति देवोभव। यान्यवद्यानि कर्म्माणि तानि सेवितव्यानि। नेतराणि यान्यस्माकं सुचरितानि तानि त्वयोपास्यानि नेतराणि।**

"Speak the truth. Stick to the daily duties and study. After bringing to your teacher his proper reward do not cut off a line of progeny (i.e., marry and create a family). Keep a firm hold on truth, duty and what is good, but do not miss the opportunity to become great and continue the habit of daily learning and teaching. Perform the sacrificial works (**देवपित्रिकार्याभ्यां**) due to the gods and fathers. Worship your father, mother, teacher and guest like a god. Actions which are faultless those only should be followed and not others, and whatever good works we have performed those only you should emulate and not others."

# BURMA—THE LAND OF PAGODAS

By Senator U Tha Zan U, B.A., B.L.,
K.S.M., A.T.M.

It is by no means an easy task to write a historical account of the advent of Buddhism into Burma with any degree of accuracy. All that can be done is to give a rough idea of some recorded facts that may be gleaned from the old chronicles which are teeming with legendary accounts. The three most outstanding events that deserve consideration are (1) the casting of the Mahāmuni Image in Arakan (Arakan then formed a separate kingdom), (2) the building of the Shwedagon Pagoda at Dagon—modern Rangoon, and (3) the bringing of the Pali Ti-pitaka to Thuwannabhūmi—modern Thaton. Tradition claims that the Mahāmuni Image was cast during the life-time of the Buddha in the reign of King Sandathuriya of Arakan, and that since then the people of Arakan, after hearing the Buddha's preaching, professed the Buddha's Sāsanā which was then left in the charge of Bākūla Thera who lived up to a very long age of 140 years ; that Taphussa and Ballika, two merchant brothers of Ramañń-desa, met the Buddha at Uruvela soon after His Perfect Enlightenment, got some hair from Him for worship and had some of them enshrined at the Theinguttara Hill in Dagon—the site of the famous Shwedagon Pagoda in Rangoon. It is also claimed that while the two merchants were returning in a ship to Ramañña-desa in Burma, on their way, a couple of the Buddha's hair was obtained from them and enshrined at the place where the famous Sandawshin Pagoda is now standing at the southern edge of one of the Baronga Islands to the south of Akyab. Although these shrines were protected and worshipped by the people of the neighbourhood with reverence, they knew yet nothing of the actual teachings of the Buddha. The bringing of the Ti-pitaka was of a much later date. The various traditions show that the Dhamma of the Buddha was not heard in Burma (barring Arakan) until the reign of the famous Buddhist Emperor Asoka, who was alleged to have sent Sona and Uttara Theras to Ramañña-desa for propagation of the Religion. It was Buddhaghosa Thera, who was alleged to be a descendant of these Theras, who went to Ceylon, copied the complete set of Ti-pitaka in Burmese character and brought it to Burma in the year 943 of the Sāsanā. From this the Buddha's Sāsanā gradually spread to the rest of Burma.

Modern historians have cast considerable doubt on the correctness of the statement of the casting of the Mahāmuni Image during the lifetime of the Buddha by fixing the reign of King Sandathuriya to a much later date. The late Shwezedi Sayadaw of Akyab, however, re-recently made an attempt, in his *Concise History of the Mahāmuni Image,* to reconcile the allegation that King Sandathuriya was really a contemporary of the Buddha, by showing in a table the reigns of the various kings of Arakan, their queens and their capitals, showing the dates of cancellation of old eras by various kings concerned, which he collected from various old palm leaf chronicles. He also pointed out that the event of the coming of the Buddha and the casting of the Mahāmuni Image during King Sandathuriya's reign was mentioned in *Yakhaingmin-thami-egyin*—a ballad composed by Aduminnyo who flourished in the reign of King Basawpyu, which was fixed by the modern historians at 1459-82 A.D. He further alleged that Bākūla Thera was left by the Buddha in Arakan in charge of the Sāsanā.

Taung Kyaung Sayadaw of Ramree, the auther of the *New History of Arakan,* also gave a similar table in his *Concise Account of the Reigns of the Kings of Arakan.* There is a wide discrepancy between these tables and the list of Phayre which Mr. G. E. Harvey appended to his *History of Burma,* regarding the length of the reigns of some of these kings. The Ven'ble Shwezedi Sayadaw explained that Phayre's list was obtained from Nga Mai's *History of Arakan* which was compiled at the request of Phayre himself and the list does not agree with the list which he managed to obtain from an older palm leaf manuscript. A lot of old records were destroyed at the time of the destruction of Arakan by King Bodawpaya of Upper Burma, and the old records have thereby become very scarce. The Ven'ble Taung Kyaung Sayadaw also said that an image was heaved up from the ground recently at Kyaukchaung Myebya Hill where an English coin and a coin of King Sandathuriya were discovered, that in King Sandathuriya's coin it was found engraved "101—Lord of Golden Palace Sandathuriya", which coincided with the record that King Sandathuriya was born on the full-moon day of Pyatho of the year 72 of the era of King Añjana, the grandfather of the Buddha, and was four years junior to the Buddha in age, that the Mahāmuni image was cast during the reign of King Sandathuriya, and that there was no other King Sandathuriya to correspond to 101st year of any era. It is for the historians and archaeologists to investigate the significance of this old coin mentioned by the Ven'ble Sayadaw. Apart from unwarrantable conjectures, no other record can be found from any other source how else Buddhism came into Arakan. At any rate, there can be no room for doubt that the image was cast in Arakan long before the Ti-pitaka was brought to Burma.

Mr. G. E. Harvey in his *History of Burma* writes:—"The ease of sea communications renders it likely that Buddhism reached Arakan earlier than the interior of Burma, and the Mahāmuni image may well date from the early centuries of the Christian era."

This image has been removed from Arakan by Bodawpaya, after his conquest of Arakan, and enshrined at Mandalay in a temple now known as Arakan Pagoda.

Sir George Scott, in writing about images in his book on *Burma,* says:—"The oldest and most sacred of this class of images in Burma is the Mahāmuni image in the Arakan Temple, near Mandalay, which is said to have been cast under the Buddha Gautama's personal supervision."

The building of the Shwedagon pagoda did not associate with it the propagation of the Dhamma to the people of the locality. The account given in Shwedagon Pagoda Thamaing (Chronicle) is more mythical. However, it is plain from it that Taphussa and Ballika brought four pairs of Buddha's hair, lost two pairs on the way, one pair having, as they were alleged to have said, been taken by force by the king of Zehta, and another pair stolen by a naga (dragon spirit) while halting near Mawdin Kareik, and handed over the remaining two pairs to King Okkalaba, who enshrined them with much ceremony at Theinguttara Hill by building a pagoda as directed by the Buddha to the two merchants. I would conclude the subject of Shwedagon Pagoda by quoting the words of Sir George Scott on pagodas, which are as follows:—"The Shwedagon Pagoda is possibly the most interesting example of the growth of these buildings. It began by being a simple, humble, relic shrine, and gradually grew to its present noble dimensions. After the annexation a passage was cut from the niche facing the eastern entrance to the centre of the pagoda. It was found to be throughout of solid brickwork, and the first pagoda was found to have been erected in 585 B.C. This may be, but the date of the successive castings is not recorded."

In the Thamaing it is said that the present height is over 186 cubits (about 280 feet) and circumference at the foot 900 cubits (1350 ft.).

It is recorded in the Kalyani Inscriptions, erected by King Dhammaceti, at Pegu, in 1476 A.D., that Sona and Uttara Theras were sent by the famous Buddhist Emperor Asoka to Ramaññadesa, which was also called Suvannabhūmi, to establish the Religion. Suvannabhūmi is modern Thaton. It was of course long before the Ti-pitaka was reduced into writing. The inscriptions say:—"Since its introduction, the Religion flourished for a long time in Ramaññadesa. In course of time, however, the power of Ramaññadesa declined . . . . and the Religion also declined. . . . . .

In 1601, Anno Buddhae, and 419, Sakkaraj, King Anuruddha, the Lord of Arimaddanapura, brought a community of priests together with the Tipitaka (from Ramaññadesa), and established the Religion in

Arimaddanapura, otherwise called Pugāma (Pagan). The inscriptions proceed on detailing how the Religion was propagated by the pupils of Sona and Uttara Theras verbally.

Mr. Taw Sein Ko, who translated these inscriptions into English, in his introductory note, remarks:—"I cannot conclude this introduction without adverting to the absolute silence of these lithic records regarding the celebrated Buddhist divine Buddhaghosa, the author of the *Visuddhimagga* and *Atthasālini*, and the Apostle who is reputed to have brought a complete set of the Buddhist Scriptures from Ceylon to Thaton in the 5th century A.D. . . "

According to other records, however, it is alleged that a complete set of the Tipitaka was so brought to Thaton from Ceylon by Buddhaghosa Thera in the year 943 of the Sāsanā era in the reign of King Mahānāma of Suvannabhūmi.

"King Anuruddha, the Lord of Arimaddanapura" mentioned above was King Anawrahta of Pagan who ruled from 1044 to 1077 A.D. By this time a corrupt form of Northern Buddhism had been introduced into Pagan by a sect known as Aris. In the year 1056 Shin Arahan of Thaton went to Pagan to preach the true Religion to the people of Upper Burma. He was taken before King Anawrahta who, when he saw him, "realised that here was one whose purity and restrained power were in utter contrast with the leering vacuity of the corpulent Aris", says Mr. Harvey. After making the necessary enquiries King Anawrahta asked him to teach him the law preached by the Buddha. The power of the Aris was now broken. Shin Arahan, adds Mr. Harvey, "sent for helpers, and soon missionaries began to arrive from Thaton. . . . . Shin Arahan had brought no sacred books, for writing was still a rare gift. His mission could not thrive without them, and he urged Anawrahta to procure copies from Thaton where there were thirty complete sets of the Tripitaka, the Three Scriptures. Envoys were sent but returned with insulting refusal. Stung to anger, Anawrahta marched on Thaton with all his men." Anawrahta was successful in his campaign and took King Manuhā as captive along with some learned monks and the Tripitaka.

In a short article like this, which has to be written at a very short notice, it is impossible to go into, even in brief, the history of the several kingdoms that existed in Burma. Sir George Scott says:—"Burma is constantly called the land of pagodas, and the name inevitably suggests itself to the traveller on the Irrawaddy." Not only along the banks of the Irrawaddy, but pagodas will be found scattered throughout the length and breadth of Burma, some cresting many a hill-top. They serve as constant reminder to the people of the Ti-Ratanā. They were built by many ruling kings with the help of their people and clusters of them are to be found, mostly now in ruins, at or round about their capitals. Some were built by private individuals or group of relations or co-

villagers for gaining merit. Pagan is famous for the abundance of pagodas, but many of them apparently were temples built more as monasteries for the residence of Sangha, altough many of the sites chosen were to commemorate certain events that had happened on the particular spot. Thabbenyu pagoda, for instance, was said to have been erected in exactly the same style as Pubbārāma Monastry of Visākhā in Sāvatthi. Gaudaupalin is another one of the same type. One must gather merit to provide oneself with the wherewithal for travelling comfortably in the Samsarā. Each must make his own effort, however small. All must practise *Dānā, Sīla* and *Bhāvanā,* even to a small extent, as best they could. It is not so difficult to practise *Dāna* and *Sīla* to a reasonable extent, but to practise *Bhāvanā,* Right Knowledge is essential. *Bhāvanā* alone will lead one to Nibbana. Burmese people have now begun to realise it more deeply than ever.

During the reign of King Mindon (1853-78) of the Alaungpaya Dynasty, there were in Mandalay eighty learned Mahā Theras, holding the title of Rajādhirajā-Gūru conferred by the king, and, learning the Scriptures under them, there were sixty thousand monks. All of them had the royal support. From amongst these two thousand four hundred of the ablest monks were chosen and made to scrutinise the records of the Tripitaka carefully for a period of six months, and these were then inscribed on marble slabs, which are located at the foot of Mandalay Hill. This council was called in Burma as the Fifth Buddhist Council, and henceforth King Mindon assumed the title of the Convener of the Fifth Buddhist Council.

Mandalay is at present the chief centre of scriptural learning. Besides Mandalay there are other centres in Burma, such as, Pakokku, Monywa, etc. Annual Government scriptural examination has been held now for the last many years. Many simplified religious books have been written by various learned sayadaws in Burmese. A few able preachers went round the province and preached the Dhamma to the lay public. Some of the most notable are Thingazā Sayadaw, Okpho Sayadaw, Manli Sayadaw, Ledi Sayadaw, Mohnyin Sayadaw and Ashin U Teikkheindriya. Of these Mohnyin Sayadaw alone is alive at present. The Ven'ble Ledi Sayadaw made a great effort to implant the Dhamma into the heart of the people more firmly by writing books in simplified manner, by periodically going round the province and preaching and explaining the Dhamma clearly to the people, and by organising a society at Taungtha in Myingyan District, named *Ledi Pitaka Sāpyanbwe Athin,* for annually holding scriptural examination, especially of lay pupils, both male and female. The membership of this society now extends practically to the whole of Upper Burma. Some other independent centres have been formed in Lower Burma also at Letpadan, Moulmein, etc. Praise be to the

wisdom of Ven'ble Ledi Sayadaw! For, this is the only way of keeping the people's head above water without being drowned in the deluge that is being caused by the onrush of the rapid tide of greedy materialism which is far too short-sighted to see that there is the Samsara ahead. U Teikkheindriya, who was a native of Akyab but resided and set up his centre of teaching at Shwedaung in Prome District, started a novel and more practical method of teaching and preaching Abhidhammā and Bhāvanū by directing the attention more to the working of the Dhamma in one's own person, and also wrote many books on the subject explaining it in a thorough manner. Mohnyin Sayadaw alone, with his group of pupils, is now carrying on the noble work of public preaching.

I cannot conclude this subject without touching a little on the activities in Burma of an English Monk, Rev. Bhikkhu Ananda Maitriya (Mr. Allen Bennett of London). He came out to the east on the ground of ill-health, having already embraced Buddhism, was ordained a monk at Akyab on 21st of May 1902, and thence went to Rangoon where he got the support of Mrs. Hla Aung and a band of learned and well-to-do *dayakas* with whom he inaugurated the *Buddha Sasana Samagama,* or International Buddhist Society and started a high-class illustrated quarterly magazine *Buddhism.* In 1908 he visited England in the company of Mrs. Hla Aung and others, and helped in launching the Buddhist Society of Great Britain and Ireland. His subsequent forced departure by reason of his failing health cut short the life of the International Buddhist Society and its magazine. In his article on the Religion of Burma, he wrote, as he then found in Burma, as follows:—"Giving to the poor, the weak, the desolute ; giving to the holy—those who have renounced all that the world holds dear for the sake of Truth and love of all-giving to these, the confines of his own heart's life grow wider to include their hopes, their sorrow ; so that the kingdom of his mind, the inner purpose of his being, extends, enlarges, and grows nobler each succeeding day. This is the second, deeper Truth the Dhamma has to teach us ; how, like a flame of fire, Love kindles Love, grows by mere act of loving ; and nowhere in the world is that great Truth more understood—and so more followed—than in this Golden Chersonese. Never was there a people more generous, more full of charity than this ; it has been the wonder of every author who has truly gained an insight into the hearts and lives of this most fascinating race. All the land is covered with tokens of their charity, from the golden glory of the vast fabric of Shwe Dagon Pagoda at Rangoon—gilded all over at interval of a few years, at a cost of lakhs of rupees, by voluntary offerings of the people—to the village well, or Monastery, or rest-house for chance travellers ; down to the little stand containing a few vessels of clear water, which even the poorest can set up by the roadside and keep daily plenished

for the benefit of thirsty passers-by.

In a land where Charity holds so high a place, not in the talk, but in the conduct of its daughters and its sons, such poverty as India and all western countries experience, is utterly unknown. True, in a sense, the vast majority of the peasantry are poor—poor, that is, as judged by the European standard of living, with its manifold and unceasing "wants". But of the poverty that is cruel, harsh, base, and sordid ; the poverty of an Indian village or a London slum, there is naught at all. The poverty that shames and curses western nations, that breeds crime and cruelty, that starves even little children to death, such is unknown in Burma ; and it will remain unknown for just so long as they hold fast to their Love-teaching religion."



# NOTES AND NEWS

## *Mr. Jinna's Advice.*

Mr. Jinna, during his visit to Calcutta last month, is reported to have advised the Mussalmans of Bengal to "fanatically" follow the policy of the Muslim League. His incessant pleading for his pet scheme Pakisthan is understandable, but fanaticism is the last thing we expected from him. That stuff, which has been the cause of appalling bloodshed in the world, was entirely unknown in India till it was imported there by barbarians. India has had enough of that barbarism and has no desire to give it a new life during a very critical period of her history. Pronouncement like what is mentioned above should be firmly and resolutely put a stop to. The authorities have, for a long time, been indulgent to Mr. Jinna, their pet child, but the time has certainly come to cry a halt in that direction. Let that word 'fanaticism' be no more heard in this sacred land of Lord Buddha.

* * * *

## *"A Memorable Visit."*

Under the above caption, the *Statesman*, in its issue of the 23rd February '42, in dealing with the message of Marshal Chiang-Kaishek to India, says—"It is for her (Britain) to give the people of India without further delay real political power so that they may be in a position to develop their spiritual and material strength by participation in the war." Quite right. Only, if this were realised a little earlier, the situation in India would have been much brighter.

* * * *

## *Another Life-subscriber of Maha Bodhi.*

We have great pleasure in announcing that Lt. Col. E. F. J. Payne, C. R. E., Sind Area, Karachi, has become a life-subscriber of the Maha Bodhi.

* * * *

## *His Excellency General Ching Kaishek.*

Revd. Sangharatna, Asst. Secy. of the Maha Bodhi Society, Sarnath, proceeded to Delhi last month where he met His Excellency the Generalissimo Chiang Kaishek and invited him to pay a visit to Sarnath. The latter, however, regretted his inability to accept the invitation for want of time. He was presented on behalf of the Maha Bodhi Society, with the publications of the Society.

* * * *

## *Ceylon Minister at New Delhi.*

Hon'ble Mr. D. S. Senanayaka, the Minister for Agriculture, Ceylon, is on a visit to Delhi with the object of conferring with the Commerce Department, Government of India, on the question of imports of foodstuff into Ceylon.


***Remember to send your***

**VAISAKHA CELEBRATION**

*Contribution to the*

*General Secretary,*

**MAHA BODHI SOCIETY,**

**4/A, College Square,**

**Calcutta.**



LORD BUDDHA PREVENTING WAR BETWEEN SAKYA AND KOLIYAS.

# THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA
IN MAY 1892.

*"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."*

—MAHAVAGGA, VINAYA PITAKA.

Vol. 50.] B. E. 2486 APRIL—JUNE, C. E. 1942 [Nos. 4—6

## LORD BUDDHA TO ANANDA

There are six roots from which disputes grow, Ananda: Take first, a man of wrath and nasty temper, who shows no respect of obedience to the Master or the Doctrine or the Confraternity, and does not carry out his course of training to the full. This is the kind of man who breeds disputes, to the general grief and sorrow and hurt of many folk and to the grief and pain alike of gods and men; and if you detect within yourself or without—such a root of quarrels, then strive to outroot the evil thing; for if you succeed in detecting it that particular root of disputes will not sprout into anything to trouble your lives thereafter. And the same applies to the five other roots of disputes, in men that are hypocritical and fraudulent; envious and jealous; guileful and deceitful; full of evil desires and wrong views; or absorbed in temporal ideas which they hug tightly and will not loose their hold of. These are the six roots from which disputes grow.

—*Sāmagāma Sutta.*

## THE GREAT ONE WILL AVAIL

By Nicholas Roerich

Approach, boy ; do not fear,
The grown-ups have taught thee to fear.
People can only frighten,
Thou hast grown without fear,
The whirlwind and the darkness, water and space . . .
Nothing has frightened thee,
The unsheathed sword exalted thee,
Towards the fire thou hast stretched thy hands.

Now thou art frightened,
Everything becomes hostile,
But do not fear me,
I have a secret Friend,
Thy fears He will dispel,
When thou fallest asleep
I shall call Him to thy bedside . . .
The One who is powerful,
He will whisper a word . . .
Courageous thou wilt rise,
The Great One will avail.

While Nirvana exists and the road to it exists, and I tell them the way, some of my disciples do, and others do not, succeed, with this guidance and instruction, in winning the ultimate goal of *Nirvana*. Where is my responsibility Brahman? The Buddha only indicates the way.—*Ganaka Moggallana Sutta.*

# THE CULTURAL RELATIONSHIP OF INDIA AND CHINA

By His Excellency Tai Chi Tao

*A message delivered at the anniversary meeting of the Maha-Bodhi Society at Sarnath, 1940**

Under the auspice of the Triratna (i.e., the Buddha, the Dharma and the Sangha), and owing to causes set up in my past life, I was able to pay my first visit to the holy land, where I chanced to attend the anniversary conference of the Maha-Bodhi Society and salute the relics of the Buddha. The anniversary conference of the Buddhists was arranged by the Maha-Bodhi Society, and its delegates gathered together from the ten quarters of the world, whose faith, I take for granted, consisted in spreading the doctrine of universal love which would be the light of the whole human race. The world of today is filled with lust, hatred and blindness ; and as a result of it there appeared universal disaster. And after the majority of bad Karma has already ripened, it is impossible for the goodness of a few to remedy the evil consequences. The hour is dark, there is no other way than to promote the Buddha's religion in order to stop the calamity and to save the world.

The cultural relationship between India and China is very old, therefore one cannot even tell when it began. But it is suggested by history that when the Buddha was born in India, the Chinese Emperor Lin of Chou had a vision : he saw the blessing of radiant light upon his palace, and he was told that it indicated the birth-day of the Buddha. Hence, five centuries or so, later just before the Buddha's doctrine was introduced into China, again a miraculous symbol was revealed in the dream of the Emperor Ming-Ti of Han who saw a Golden Giant flying about the palace, and he was told that the Buddhist religion was on its way to China. Thereupon, the Emperor Ming sent an envoy by the name of Tsai Yin who, on the way, met the two Buddhist saints, Kasyapamatanga and Gobharana, together with the Buddhist scriptures that were carried on the back of a white horse. That was the beginning of the Buddha's Dharma in China that came from India. From that time onward, the religion was continuously practiced generation after generation. It was not till the Sui dynasty that the Dharma of Righteousness was more and more exalted. In the T'ang dynasty, when the nation was united, and tributes and homages were offered from four quarters, a saint was born by the name of

---

* Rendered into English from Chinese by Rev. Hsin Lu, Research Scholar of Cheena Bhavan, Santiniketan.

Hsuang Tsang who, by divine gifts, mastered the Chinese classics as well as the Brahmin knowledge of Sanskrit. As he was a genuine religious devotee, Hsuang Tsang started singly from China to India across the lifeless desert for the study of the Buddha's doctrine. After seventeen years in India, his study was complete, and he returned to China with great reputation, being honoured as a Guru by the Emperor. He translated most the Buddhist literature from Sanskrit into Chinese—over a thousand volumes—and thereby the work of translation formerly only fragmentarily interpreted, was now perfect in its origin. In the time preceding and subsequent of Hsuang Tsang, there were religious adventurers and pilgrims who, in spite of lifeless deserts from the north and stormy dangers from the south and down their lives, marching ahead either from China to India or from India to China for learning or spread the Buddha's Dharma. Saints came from India to China and set their supreme principles into the heart of man and heaven. They came with the Buddhist religion, being highly respected by kings and the people. Countless Indian saints, for example, Bodhidharma to the Emperor Wu of Liang, Kumarajiva to the state of Yao China etc., were eternally worshipped by the Chinese for their enlightenment that gave light to the hearts of others.

As for the Tripitaka master Amoka, whose sanctioned disciples in the Buddhist faith were millions, he was made one of the chief ministers and was respected as the living Buddha. He was morally pure and intellectually wise, and, though he was put in a supremely high position, his heart melted with mercy and benevolence. So great was Amoka that one of his disciples carried out his mission abroad to create the Japanese civilization. From the dynasty of Han to the dynasties of Tang and Sung, for nearly a dozen centuries, a good many Chinese were engaged, one after another, in the struggle of one great cause, namely, to lay down their lives for their religious faith and to give light to the world. Because they were free from all the worldly influences they ought to be called and remembered by the name of Arahants or Bodhisattvas. Their moral instincts were as pure the lotus and as high as a mountain, but their adventurous tasks consisted in risking their lives. A poem, therefore, says:

Away from Chang-An monks go
West to learn.
Out of a hundred there are not
ten do return.

In the course of more than a thousand years in which Buddhism spread, there was a great event worth remembering in the early period of Tang: the princess Wen Chen, on account of the Buddhist religious faith, married the tribal king of Tibet, bringing with her the scriptures and the Buddha's image; and the result was that many Indian Buddhist Pandits and learned scholars were being invited to Tibet, where the doctrine greatly prevailed. Today, because of the Rolling of the

Dharma Wheel and because of the Gentle Rain of Mercy, millions of semi-civilised people, in East Asia, such as Tibet, Sikan, Chinghai, Mongolia and Manchuria, from the Himalayan range in the west to Heilungkiang in the east, from Gobi in the north to the Great Wall in the south, live under the same faith as devoted sons of the Buddha. Looking closely at it, it was something like of a miracle.

As for the people of India and China, the relationship lasted more than two thousands years; it has built up mutual love and mutual understanding, which like the mysterious symbol Swastika are an eternal blessing. Thus, in China, everyone, even the ignorant, is moved and grateful to the teaching of the Buddha and his mercy and compassion towards all sentient beings. There is no other way for each of us but with self-restraint submitting oneself entirely to the Great Tao Bodhi and thus obtain the true happiness which we desire in the world. The fate of mankind is at a most critical stage. Science and mechanical efficiency, which are supposed to be useful in promoting human happiness, now become implements for distruction of life. This is because the evil is in man but not in science itself; and because of man's mind being covered with the veil of lust, hatred and ignorance, the world is brought down to hell. Science will be useful, mankind will be happy and everything will be Buddha's Dharma, when men will recover their true nature, and transform evil into goodness—transforming ignorance into wisdom, the Tenfold Evil into a Tenfold Goodness, the Threefold Poisons of lust, hatred and stupidity into charity, love and enlightenment. Great responsibilities lie upon the people of India and China to guide the world from darkness to light. The late Dr. Sun Yat-Sen, father of the republic of China, taught the Chinese people, that we must recover our own innate moral instinct and go ahead with the first-hand knowledge of science. I would like to share this very idea with the people of India. For the merit of the six Paramitas and the Practices of the Four All embracing Virtues must, however, be carried out with the help of science as a means of expediency. With sincerity and solemnity, I pray and bow down before the feet of our benevolent and merciful father, the Buddha, for blessing so that my great desire for a great cause of the people of India and China may be fulfilled.

Let the Dharma Wheel turn round eternally, and let the people of the world be happy as much as they wish.

# BUDDHA AND VEDANTA

By Bhikkhu Dhammapala

The Truth will always shine as the bright sun for all who care to open their eyes and see. The Truth therefore has no need of praise or advertisement, still less does it need to be defended by attacking others. But not all understand this ; and thus it happens sometimes that peace is disturbed not with bad intentions, but through excessive zeal.

When our Master expounded the great characteristic of his doctrine, the doctrine of An-atta, he was forced to do it in a way amounting to refuting others. For his teaching in this respect is a negative one : No-soul. And therefore, willing or not, he contradicts all who believed in the existence of a permanent individuality, under whatever form this may be imagined.

Thus we find in the first Sutta of the Dīgha Nikāya 62 different views of animistic belief caught as fish in a net. And with those 62 speculations all are caught "just as when a skilful fisherman should drag a pond of small size with a net of fine meshes, he might think with reason : Whatever fish may be in this pond, will be in this net." ,

We have nowadays in the West a few great scholars, real "Nāgas" with regard to Oriental languages ; but as soon as they begin to expound the doctrines which are expressed in those languages, they miss the mark completely. And whether they are speaking about Buddhist "An-atta", or "Vedantin "Atman", they actually speak only about Christian "Soul", which is denied by both.

Hence a sad confusion is the result, all the more deplorable in the West, where there are so many without the proper light.

It is said that the Ātman of the Upanishads is entirely different from the Attā against which the Buddha fought. And then it would follow that the Atman-theory is not refuted by the Buddha, not caught in his net.

In Vedanta, which is the philosophical explanation of the Upanishads, we find an identification of the Brahman and the Atman. This neuter Brahman widely differs from the masculine Brahmā which we meet with in our Buddhist Suttas.

The Brahman is not personal, not individual, but is the Absolute ; and that is really the only thing we can say about it ; of all other affirmations we can only say : Neti, neti ! Not thus ; not thus !

The Atman is that Absolute, that Unconditioned, that which cannot be produced in us, but which will be when we empty the vessel : the space within the jar is identical with infinite space, neither has it individu-

ality. It is only the closed vessel which makes us narrow-minded and considered as a separate entity that which is: Not so!

There is here therefore no question of a permanent individuality; and though the Pāli Attā and the Sanskrit Ātman are one and the same word, yet they convey two entirely different meanings. And in so far as the Atman-doctrine does not contradict the Buddha's An-attā, there was no reason, no opportunity to catch this fish in his net.

This pure Brahman- or Atman-theory has nothing to do with transmigration of soul. It is merely identical with the Buddhist conception Nirvāna, which is the very negation of soul or self, the great Void of greed, ill-will and delusion, a state which is only reached by a process of elimination. It is emancipation, an escape from the round of becoming, but not annihilation: "To say of a monk thus set free by insight: 'He knows not, he sees not', that were absurd!" (Mahā-Nidāna-Sutta: 32). But there is no seer or knower, which would make the knowledge relative, but there is the Absolute, the unconditioned, whether we call it Brahman or Nibbāna: not nothing but No-thing! It is our ignorance which hinders us to see this, to see things as they really are, to see that there is no "ego", but only a complex of phenomena which change in a constant flux of becoming and passing away.

But the Atman is in every one of us, just as Nibbāna is within our grasp.

The maturing light of Emancipation shineth within our hearts as a lamp within a jar (*Theragatha Common Jambuka*: 190).

It is therefore not fair to besmirch this noble doctrine of the Absolute in us, though it be only in a state of potentiality. If becoming has not ceased, if rebirth still takes place, it is not the fault of a doctrine but of those who misunderstand it.

But it is equally unfair to accuse the Buddha himself of "eel-wriggling", as if "he spoke and condemned without knowledge, if not guilty of deliberate dishonesty." When attacking Attā-theory, *i.e.* of a permanent ego-entity, he was not setting up a dummy which it is easy to demolish. But he did not fight windmills; and when fishing with his net in the pond, he never tried to catch the sun shining in the water.

In *this* point there is no contradiction, though unluckily the same words are used to convey opposite ideas. And not only that, but we find in the Holy Books of both some expressions which, lifted out of their context, are more than ambiguous.

Thus the verse of the *Bhagavad Gita* (II. 22) "As a man lays aside outworn garments and takes others that are new, so the Body-dweller puts away worn out bodies and goes to others that are new", might easily be interpreted as involving soul-theory, a permanent Ego which travels from body to body; and yet throughout the same chapter it is asserted that *That* "is never born and never dies."

The same we find in the Buddhist Tripitaka, especially in the Jātaka-stories, where the identification of persons each time at the end of a story might easily be taken for a belief in a transmigration of soul in stead of a simple effect of a previous cause. The fault is the imperfection of our terminology, which has to adapt itself to common use.

The Brahman is further said to be all things. Even this we, Buddhists, can accept without becoming Pantheists. Just because the Brahman is not Brahmā, a personal god, it is to be found in all things, because an opposite cannot be thought of. Where there is greed, there must be non-greed ; where there is hatred, there must be non-hatred; where there is delusion, there must be insight too. And so where there is Becoming, there must be Being. Just because there is suffering, there must be a way out of it. And even if we for the moment do not tread the Path, the Path is always there, the Path is always open.

Thus, instead of fighting opponents, we have a common ground to stand on and a common goal.

Thou goest thine, and I go mine,—
Many ways we wend ;
Many days and many ways,
Ending in one end.

All that a fond and compassionate teacher can do for his disciples out of his compassion, all that have I done for you.

Here, Ananda, are trees under which you sit, here are abodes of solitude. Ponder deeply and never flag ; lay not up remorse for yourself hereafter ; this is my exhortation to you.—*Ananja Sappaya Sutta.*

# A WESAK THOUGHT

By A. Christina Albers.

Through death and gloom a gentle light is falling
Though drenched the earth in blood and wanton crime,
The voices from the Height are fondly calling
To draw sad hearts to peace and fairer clime.

While here the storm in restless fury rages,
From the "Still Land" there comes the beckoning ray,
Where dreams the peace of all the brooding ages
Within the fulness of the endless day.

Harken the Voice this mighty night of Glory,
And lo the glory of the golden morn,
The trembling stars repeat the ancient story
How peace and love upon this earh were born.

Rise above gory streams of hate and enter
The sylvan Path that leads unto the Peace.
The lovelight flows from the Eternal Centre ;
Follow its ray and find the "Great Release".

Just as the black anusari is accounted chief among fragrant roots and the blossom of the red sandal wood chief among fragrant flowers, so is the teaching of the revered Gotama in the van of today's Gospels.—*Ganaka Moggallana Sutta.*

# CONTRIBUTIONS OF BUDDHISM TO HINDU CULTURE

By Prof. A. S. Altekar, M.A., LL.B., D.Litt.
*Manindrachandra Nandi Professor of Ancient Indian History and Culture, Benares Hindu University.*

At present only a small percentage of Indians formally profess the religion founded by Gautama Buddha. It is therefore but natural that even educated persons in India should have only a very vague notion of the many and diverse ways in which Buddhism has enriched our cultural heritage. It would therefore not be inopportune to discuss and evaluate the contributions which Buddhism has made towards the development of the Hindu culture. The growth and the development of Hindu religion and philosophy, literature and social customs, art and architecture have been profoundly influenced by the Buddhistic movement. It is in fact difficult to imagine what Indian culture would have been like, if it had not been enriched by the manifold influences radiating from Buddhism.

Before the rise of Buddhism, Hinduism was accustomed to place boundless reliance on external help for the realisation of the summum bonum. In the Vedic age, people looked towards the gods in heaven for assistance in matters mundane as well as worldly. Of course divine help was not possible unless men offered sacrifices to gods or showed true contrition. But if these conditions were satisfied, they could confidently look to gods for the accomplishments of their religious and secular desires. The conception of *ṛita* was there, but it did not appreciably affect the religious outlook of the ordinary individual. He believed that everything would be all right if once the gods were won over by sacrifices.

In the age of the Upanishads the belief in the efficacy of gods to satisfy human longings and ambitions was rudely shaken. But men still looked to external help for spiritual enlightenment. In a number of places the Upanishads have observed that true knowledge is not possible except through the help of a competent *guru*. One must be lucky to get such a guide and sincere and zealous in serving him. Only when he is satisfied about your spiritual fitness and earnestness, will he divulge the great secret which will secure your salvation.

Spiritual self-reliance was one of the great messages of the Śākyan sage. His last words were

'Be a lamp unto yourself, be a refuge unto yourself'.

"Man is an architect of his own fortune," is an adage that holds good in matters spiritual as well as temporal. Gods in heaven can neither grant nor withhold your salvation ; in fact you need not worry about them at all ; they are as good as non-existent. The world is governed not by the whims or decreees of gods but by the law of *karman*. You are today what you deserve to be by what you had done in the past. What you will be tomorrow will largely depend on what you do today. There is no doubt that this moral conception was foreshadowed by the Vedic conception of *ṛita*. It is equally true that some of the Upanishads have declared :

Puṇyo vai puṇyena karmaṇā
bhavati, pāpaḥ pāpena

'One gets a holy existence by holy acts and a sinful one by sinful deeds'. The great Upanishadic thinkers, however, regarded the *karman* doctrine as an esoteric one. When Yājñavalkya had to discuss it with Ārtabhāga, he told him that it would not be proper to talk about it in public. He took him aside and expounded its implications to him. The Buddha however centred his whole philosophy on the doctrine of *karman ;* it occupied in his system a place more or less analogous to that of gods in the Vedic religion. He preached it widely to all and sundry, and not to a selected few. If the government of the world by a moral principle is today a cardinal point in the religious convictions of an ordinary Hindu, the credit for it must be largely given to Buddhism.

Whether an emancipated person exists after his death, and if so, what is the nature of the *nirvāṇa* which he then experiences, were two among the many philosophical questions which the Buddha did not want to discuss. His listeners however had an irrepressible curiosity about the nature of the *nirvāṇa,* and the Buddha in a way tried to satisfy it by pointing out that the *nirvāṇa* was not something problematical or attainable only after death, and so not a matter of pure conjecture, as far as the present life was concerned. The *nirvāṇa* is something that can be visualised and experienced even in this life. The moment one conquers *tṛishṇā* and gets enlightenment, that moment one will begin to experience the condition of the blissful state or *nirvāṇ*. There are indications that some Upanishadic thinkers also had conceived *moksha* as something to be had and experienced in this life, but they were not very positive about it. If the doctrine of *jīvanmukti* has become a cardinal point in the faith of the followers of many sects of Hindiusm, the credit must be largely given to the teachings of the Buddha, which shifted the centre of spiritual experience from the post-mortem condition to the present existence.

The disappearance of *kāmya* sacrifices, involving slaughter, from the higher sections of Hindu community will have to be largely attributed to

the influence of Buddhism. It is no doubt true that the Upanishads, the *Mahābhārata* and the *Bhagavad-gītā* have also pointed out the futility of these sacrifices, but their tone is mild and apologetic. The *Mahābhārata* and the *Bhagavad-gītā* for instance argue that these sacrifices have to be given up because there are better types of sacrifices available which will lead to permanent salvation (*moksha*) and not to a transitory heaven (*svarga*) ; they may be good for the followers of the *pravṛitti* ideal but are useless for those who aim at *nivṛitti*. These sacrifices may have been prescribed in the Vedas, but the latter prescribe many other religious practices and they should be preferred to these inferior sacrifices. These arguments, it will be seen, are all apologetic. With the deep-grained respect for the Vedas prevailing in Hindu society, Hindu reformers could not boldly declare that in spite of the Vedic sanction and injunction, these sacrifices should be given up. Buddhism based its attack entirely on the moral ground. The ideals of *metta* (friendship and brotherhood) and *ahinsā* (non-injury) require that we should be friends with all living beings and therefore refrain from doing the slightest injury to them. Animal sacrifices have to be given up, even if they lead to salvation. This appeal to human conscience, made powerfully by Buddhism along with Jainism, is mainly responsible for the disappearance of animal sacrifices from the higher sections of Hindu society over the greater part of India.

India takes a natural pride in her priceless philosophical literature. If however this literature is rich and varied, the credit should be largely given to the searching re-examination of the philosophical position necessitated by the Buddhist challenge. It is no doubt true that the germs of most of the classical systems of philosophy are to be traced to pre-Buddhist Upanishads. It is equally true that the highly developed, logical and systematic exposition of these philosophical systems, which we begin to find after about the 7th century A.D., would not have been possible if Aśvaghosha, Āryadeva, Kumāralabdha, Nāgārjuna, Asanga, Vasubandhu, Dharmottara, Yasomitra and Chandrakīrti had not flourished and composed their philosophical treatises and commentaries during the preceding centuries. The loss of the philosophical works of many of the above famous Buddhist philosophers is indeed a great loss and tragedy.

The influence of Buddhism over Hindu social and socio-religious institutions is not negligible. The caste system was already firmly established before the days of the Buddha. It is well known that the Blessed One was never tired of preaching that its artificial inequalities should be removed. Merit and spiritual superiority should inspire respect and not birth in a particular family. Similarly none should be despised for his birth in a low family. It is well known that the Buddha translated his theory into practice by admitting members of even a des-

pised class like that of the barber to his order. The preaching and practice of Buddhism in this connection had a more considerable effect on Hinduism than is usually supposed. In early Brahmanical works like the *Aitareya Brāhmaṇa* and the *Dharmasūtras*, the position of the Śūdra is practically that of a slave. He could hold no property, he could follow no profession, his religious needs were quite unattended. The position of the Śūdra shows a considerable improvement in the later Smṛiti literature. He is permitted to learn handicrafts and follow agriculture and special rites were prescribed for him to meet his religious needs. Nay, a new literature, the Purāṇas, came to be developed mainly with the view that it should be available for the Śūdras as well. The liberalisation of the attitude of Hindu society in this matter will have to be largely attributed to the effects of the gospel of Buddhism.

Vedic religion stood for the householder's life; Buddhism, on the other hand, like most of the Upanishads, preached out-and-out monasticism. The *Āśrama* system, on the otherhand, makes a beautiful synthesis of the ideals of *pravṛitti* and *nivṛitti*. If later Hindu thinkers were successful in devising this beautiful ideal, the credit must be largely given to Buddhism, Jainism and the Upanishads, but for whose persistent teachings the claims of the *nivṛitti* ideal would hardly have been integrated in the life of every ordinary individual.

There were ascetics in Hindu religion both before and after the rise of Buddhism, but they lived a solitary life. The Buddha, on the other hand, exhorted his followers to live together, so that they could help each other in removing doubts, overcoming temptations and solving difficulties. This naturally gave rise to monasteries, which soon became cultural centres both for the monks and the laity. It was the monastery that imparted education both to the members of the order and the lay followers ; it was the monastery that arranged for public sermons for the enlightenment of the general population ; it was the monastery that possessed the biggest library and helped the cause of the multiplication of books by getting them copied. Poor relief and medicines were also often distributed from the same centre. At a later period Hindu temples also began to discharge most of the above functions, which resulted in the wide spread of knowledge and culture throughout the community. Hindu temple organisers however undoubtedly received their inspiration from the wonderful monastic organisation of the Buddhists. During the early centuries of the Christian era, India enjoyed the reputation of an international centre of learning and thousands of pilgrims and students used to come to our country to study Sanskrit, logic and philosophy. The credit for this high international educational reputation of the country must be mainly given to Buddhism.

The contribution of Buddhism to the development of Indian literature is very considerable. The Buddha preached that religion should be preached in the language of the people ; this gave rise to the extensive Pali literature. How poor would our literature become if the Pali literature were to be removed from it! Later on, Buddhists found it necessary to revert to Sanskrit. Their contribution to the literature in that language is also considerable. We cannot pursue this topic further for want of space.

The contribution of Buddhism to the development of Indian art is surprisingly great. We have so far found very few relics of art of the pre-Buddhist period. Indian art is seen to be rapidly developing only when Buddhism began to utilise its services for the spread of its message. Its stone Stūpas and cave Chaityas and Vihāras afforded a golden opportunity for the development of architecture, sculpture and painting. The temple architecture of the Hindus is largely influenced by the Chaitya protype. Some popular deities like Yakshas were no doubt worshipped in the form of human images even before the time of Buddhism, but they do not seem to have been housed in temples of any artistic pretensions. The worship of the Buddha in the human form, which became common at about the beginning of the Christian era, gave an impetus to the image worship in Hinduism, which in its turn led to remarkable progress in sculpture, architecture and iconography. The art of Ceylon, Java, Sumatra, Cambodia, Tibet, Central Asia and China also owes a deep debt to Buddhism. So not only the Indian but also the Asiatic art in general owes a deep debt to Buddhism.

If Indian culture has spread over a large part of Asia, the credit must be undoubtedly given to Buddhism. During the early centuries of the Christian era, Hinduism also was carrying on missionary activities in foreign lands, as is clear from the definite evidence of its spread in Borneo, Java and Bali. This activity, however, did not last long. Buddhism, was all along very keen in spreading its gospel far and wide. '*Dhammadāna* is superior to all other *dānas*' had said the Blessed One and his disciples were always keen in acting upon that precept. They preached the Master's gospel throughout the length and breadth of India, but were not satisfied with their achievements. They felt that persons outside India should also have an opportunity to learn the Master's teachings and went forth to preach them in Afghanistan, Central Asia, Tibet, China, Korea, Japan, Indo-China, Siam, Burma and Ceylon. It is important to note that the spread of Buddhism in most of the far-off countries was not due to the patronage and incentive of a powerful king like Aśoka. Aśoka no doubt sent his missionaries to outside countries, but they chiefly went to Ceylon and Western Asia, where his friends and allies were ruling. Buddhism spread in eastern Asia in the early centuries of the Christian

era when it had no royal backing. Buddhist missionaries had often to work under most difficult circumstances. In China, for instance, no native was allowed to become a monk down to the 4th century A.D. For more than 250 years, therefore, Buddhist Indians had to send a continuous stream of missionaries from the mother country to preach the gospel in that far-off land. How great must be the resolution, how sincere the motive and how perfect the organisation of a religion which could send hundreds of missionaries to preach the gospel under such trying circumstances! I think that this became possible only through the Mahāyāna ideal of the Bodhisattva. For, among the ten vows which the Bodhisattva took, the following figure prominently:—

1. Would that my past merit may be distributed among sentient beings, so as to make them aspire for the Bodhi!

2. Would that I be able to preach untiringly the Truth to all beings and gladden them!

3. Would that through the divine powers of the Buddha, I would be allowed to travel all over the quarters, pay respect to all the Buddhas and listen to them!

4. Would that by causing *Dharmachakrapravartana* I may free all sentient beings from passions!

5. Would that I all the time accompany and protect all sentient beings and remove from them things which are not beneficial to them and give them innumerable blessings, and also that through the sacrifice of my body, life and possessions, I embrace all creatures and thereby practise the right doctrine!

This ideal of the Bodhisattva, which made a powerful appeal to the Mahāyāna Buddhists, is the real secret of the spread of Buddhism all over central and eastern Asia. It may be passingly observed that it was a great pity that the Bodhisattva ideal did not appeal to Hinduism. Had Hinduism possessed a band of selfless *karmayogins*, inspired by the above ideals, and organised them into an active all-India organisation, many of the evils and calamities from which we have suffered during the last thousand years, would never have overtaken our society.

It may be further pointed out that the Buddhist missionary activities were carried on without any rancour or bigotry. The gospel of the master was preached, but the listeners were at liberty to continue their respect for their traditional teachers and their teachings. As a consequence we find that in China and Japan there is a harmonious synthesis of Buddhism with the national religions of the countries. Buddhism has taught and shown to the world how religion and culture should be propagated not only without causing any bloodshed but by bringing about a religious harmony and effecting a cultural synthesis.

The above brief and undoubtedly inadequate discussion will show that the contribution of Buddhism to Indian and Asiatic culture has been both varied and considerable. Indian philosophy and literature and Asiatic

religions and art would have been very much poorer but for the varied and considerable contributions made to their development by Buddhism. Relics of Indian art and culture would hardly have been found outside our country in any appreciable quantity if the Blessed One had not preached his gospel. Chinese and Tibetans and Koreans and Japanese would not have come to our country as their *puṇyabhūmi*, if Gotama had not renounced the world in quest of the highest ideal. The spiritual tie which eastern Asiatic nations feel with India could never have been forged but for the powerful and momentous movement that was started at holy Sārnatha some twenty-five centuries ago.

Good morals bring us luck e'en till we are old,
A lucky base and stay hath confidence,
Wisdom's the precious jewel of mankind,
And merit's hard for thieves to bear away.

—*Devata Sanyutta.*



BIRTH OF THE FUTURE BUDDHA AT THE LUMBINI GARDENS

*Vaishakha Purnima Day*

# GUPTA BUDDHISM AND THE REGENERATION OF MODERN WESTERN ART

By Dr. H. Goetz

India is still struggling hard to overcome the interruption of her old famous art tradition caused by the contact with modern industrialized civilisation. It is true that modern industrialization can create new opportunities of life and development for hundreds and hundreds of millions of human beings. But it is equally true that the coming of industrialization has not only destroyed and is still destroying what was overaged and ripe to fall, but is also threatening much of the eternal cultural and spiritual values handed down to us from the past. Fortunately human civilization has in its course proved capable of considerable recuperation, and the forces of the spirit have asserted themselves more than ever after many a crisis which seemed to throw humanity back into barbarism, but which had in fact only shattered a dead shell hindering the progress of life. If Indian art is still in the midst of that struggle, European art had gone through a similar crisis half a century earlier and has finally found its way back to its spiritual sources so that even the present war with all its horrors will not be able to destroy it.

After the golden age of the 14th-17th centuries fate had been driving European art slowly but inexorably towards a major crisis. New forms of life were growing up everywhere which were preparing the way towards modern civilization; and with them the old social order and the existing forms of spiritual life lost their meaning and authority more and more. In the late 16th and early 17th century art had become the monumental medium through which the most sacred experiences of the European mind found their expression. But then it became increasingly superficial, a refined instrument of worldly pleasure and of erotic excitement. With the collapse of the old social system in the French Revolution even its technical and aesthetic tradition was lost, so that the artists and art connoisseurs had in fact to start again from the very fundaments. Keen hopes had then been raised of creating a new, free art which would surpass all that had been produced so far, and great artists were indeed striving after such a sublime aim.

The real history of Western art in the 19th century, however, was to be a hard up-hill struggle, and for a long time almost a tragedy, against the forces of progressing disintegration; and only late in the century a new spirit began to awake, from which a genuine and healthy development

became possible. When after the bloody wars of Napoleon I the industrial revolution more and more extended over the European continent, when the population began quickly to increase and wealth to accumulate in a new middle class, art found encouragement and protection again. Thus it could regain, within a few decades, the mastery over all the technical accomplishments of the past.

But it was not so easy to rediscover the spirit inspiring the old masterpieces. The reformers of the early 19th century had tried the same way which in India the Bengal school has taken. They had studied the old masters so long until they had, as they believed, completely assimilated their spirit, and now tried to continue their tradition. Some were following the ancient Greek and Roman masters like the classicists, from David to Thorwaldson and Flaxman, others were imitating the Mediaeval schools, like the French Romanticists, the German Nazarenes, the British Preraffaelites. Later on the Italian and Northern Renaissance, Baroque and Rococo art were imitated and applied to themes of the day. It was a failure! Only a few prominent masters could succeed in creating something that might be regarded as a reflection of the great old spirit. But most works remained poor and lifeless imitations, truthless and dishonest masquerades revealing behind bombastic phrases a narrow-minded pedantry. The public did not understand the literary subjects and learned allusions belonging to a long-gone past and preferred themes of actual interest. Thus all the splendid technique acquired in a conscious revival of a by-gone art tradition finally served only to satisfy the meretricious lusts of a new class of rich upstarts. It is this commercialized art of the Second French Empire and of a great part of Victorian England, not to speak of Bismarckian Germany, with its insinuating technique and vile spirit, which has justly invited the reproach of gross materialism on Western art.

We cannot be surprised that all really inspired artists were dissatisfied with such a degeneration and worked hard for a return to a sincere and honest craftsmanship. But the dilemna remained that the overwhelming impression of the great European masters of the 14th-16th centuries again and again blocked the way out of the impasse. It was in this situation that the increasing acquaintance with Asiatic culture disclosed to those striving after a reform the secret of true art independent of any tradition of a by-gone age. When in 1867 the Japanese government sent a collection of Far Eastern art to the International Exhibition at Paris, these came as a revelation to the French and other artists assembled there. Japanese art became the craze of collectors and connoisseurs and initiated a complete reversal of the aesthetic standards. And whereas Japan, on her way to modernization, flung away the beautiful family possessions of her impoverished Samurai- aristocracy, Europe and America bought them

up eagerly, leading art critics and writers, such as the Goncourt brothers and J. K. Huysmans in France, Fenollosa in the United States, and many others propagated them with enthusiasm, and the artists sought new inspirations from this new world of beauty. Of course, a real appreciation was acquired only slowly. First, the public was caught by the popular wood-cuts of the Ukiyo-e school and by the showy decorative articles, cut and chased arms, painted pottery and especially the lacquerwork of the Korin school. Only later the more esoteric aspects of Far Eastern art were discovered, the ink paintings of the Kano school and their predecessors Soami and Sesshu, the fine Buddhist sculpture of Mediaeval Japan, or the discrete pottery used during the "Tea Ceremonies" of the Zen-Buddhist communities. Still later their great Chinese models, the spiritualistic painters of the Ch'an (Zen) school under the Sung emperors, and the wonderful Buddhist imagery of the Han, Wei and T'ang dynasties entered into the focus of Western interest. Far Eastern art has since conquered its acknowledged place in the life of Western cultured society, side by side with the old masterpieces of European tradition.

Artistic assimilation went through the same evolution. Artists first saw only the new decorative possibilities and the charm of another exotic milieu. Nevertheless they soon began to penetrate deeper into the spirit of Far-Eastern art. The two protagonists of this aesthetic revolution were the Anglo-American James Mc Neill Whistler (1834-1903), one of the most splendid figures of the "Naughty Nineties" in England and Edgar Degas (1834-1917), during his life a secluded crank, to-day regarded as one of the greatest modern masters of France. Others followed their vestiges, Toulouse-Lautrec, Pissaro, Vuillard, Valloton, Cézane, Matisse, etc. in France, Orlik, Th. Th. Heine, Eckermann in Germany, Klimt in Austria, Munch in Scandinavia, W. Nichols.on, Beardsley and others in England. But in the same measures imitation was abandoned, and there remained only a new spirit of inquisitiveness and of a new appreciation of values. New worlds of inspiration were discovered, India proper, Indonesia, the Pacific isles, Africa ; new fields of artistic expression were explored, the life of light by the Impressionist masters, the deeper meaning of form by Cézanne and by the Expressionist school, the subconscious and symbolic by the Surrealists, a new moral attitude in the last evolutions of the Classicist tradition. In the permanent cultural revolution, which has been western life in the period between the present and the last war, many symptoms of a spiritual crisis have, no doubt, been revealed also in art and have led a number of artistic groups astray into the field of pathology, but on the whole a healthy and creative new spirit has been born, a new architecture in harmony with modern life is already flourshing, sculpture has revived, the decorative arts have been completely trans-

formed, only painting—always the latest of all arts—is still struggling for self-expression. And there is a common new attitude behind this renascence, "something like a new religiosity, a deeply felt search for the fundamental problems of life"—to cite an authoritative art critic—, in fact a search for the spiritual forces behind the external aspect of things.

That this could be the great lesson of Japanese and Chinese art to the modern West, was possible because of the spirit pervading the first. Of course, only few European artists or critics have been conscious of the doctrine shaping Far Eastern art, but they intuitively felt its intense contact with the interior life of this visible world, its realization of the eternal forces, its concentration on these essentialities. But what the western artists felt only intuitively, had been a conscious philosophy to the Chinese and Japanese masters: The philosophy of Ch'an (Jan. Zen) Buddhism, the *dhyāna* (=Zen) of the spirit. The masterpieces of the great Ch'an painters of China, of a Ma Yuan, Hsia Kuei, Liang K'ai, Mu-hsi, etc., are one persistent quest after the realization of the spirit in an art which gives the maximum of possible suggestion of the inner life not only of man, but also of animals, plants, of nature in a minimum of concentrated perfect lines, shades and even empty spaces. And it was this concentration on the essential, on the spiritual which survives in all the splendour of later Far Eastern art, even in the popular and frivolous wood-cuts of the Ukiyo-e.

"There is no Buddha outside the spirit. Save the reality of the spirit all is imaginary. The spirit is the Buddha, and the Buddha is the spirit. To imagine a Buddha outside the spirit, to conceive that he is seen in an external place is but delirium". Thus the founder of the Ch'an sect, the patriarch Bodhidharma (Daruma) explained the doctrines of the Yogāchāra sect to the Chinese emperor Leang Wu-ti. Bodhidharma had come early in the 6th century as a missionary from southern India to China, a contemporary of other apostles of Indian culture, such as Guṇavarman and Paramārtha, a contemporary also of the best Indian art in some (XVI, XVII and XIX) of the caves at Ajantā. It is true that his teachings had first to go through the medium of Chinese Taoist nature philosophy before they became creative in the art of the Far East. But it is not less true that Far Eastern art would never have attained that extraordinary height of spiritual sublimation without the assimilation of the Yogāchāra ideals.

The exterior influence of Far Eastern art on the West has been a mere fashion. But the Dhyāna experience of Chinese and Japanese art has become an integral part of modern western art, although this assimilation had been mainly intuitive and half-conscious. Just because the external forms of Far Eastern art could be imitated only in very few cases, the artists were forced to assimilate its spirit, the Dhyāna

experience. Thus it has revealed to the West a deeper and more independent realisation of the eternal within the sphere of visible things, a new approach to beauty independent from the canons of the European past. If Indian thought had in the last century broken through the old limits of western philosophy, thus preparing the ground for a broader, all-comprising outlook, Indian Yogāchāra Buddhism, through the medium of Chinese and Japanese art has laid the foundations to a modern Western art which is beyond the limits of the old European tradition, which is based on a broader aesthetic conception, comprising all the parts of this globe, which is in harmony with a new world civilization beyond nations and races.

Faith hath a mass as second at his side,
Wisdom it is that issues his commands,
Nibbana, if they love it utterly,
Will rid poor mortals of all misery.

—*Devata Sanyutta.*

# THE PURPOSE OF LIFE

By Rev. A. Dhammananda

Duty for duty's sake ; goodness for goodness's sake ; and life for the sake of both. Duty and goodness surpass socalled reason. Let reason be good rather than goodness be reasoned. Let there be regard for duty and reverence for goodness. Let there be duty in goodness and goodness in duty; and let us sing the song of Bosat in order to realise the value of life and the purpose of it, for there is life in company and death in isolation.

In fact a man survives as long as he is in harmony with Nature; as long as there is proper response in him to Nature's calls. That is to say; one does not live because there is life in oneself but because there is life in one's surroundings. For instance if one's atmosphere is poor in its supply of oxygen one shall cease to exist. If there is want of good water or wholesome food the same consequence will be brought about.

No one can (individually) make a claim for life, for one cannot live apart from one's surroundings or Nature in a broader sense. The so-called individuality suggests a sort of captivity. But no one wishes to be a captive ; hence it is wise to do away with all individual claims. "We only know the individual as a member of some society ; what we call his virtues are chiefly exhibited in his dealings with his fellows, and his most prominent pleasures are derived from intercourse with them ;" (Dr. Sidgwick).

Everything found on the globe represents some purpose for which it exists. The green grass that adorns the bosom of the mother earth gives itself up to feed others, the shadowy trees, that add to the beauty of Nature, bestow their fruits and flowers upon humanity. The fire that burns, the water that flows and air that blows prove that their existence is not for themselves alone but for others as well.

One can learn to do good by observing the behaviour of nature. That is all a man needs, for goodness is above all.

There is not much difference between doing good to oneself and to others, for society is always influenced by the individual. The good and the bad person both are equally capable of influencing society. The bad person does not harm himself alone but his company as well. The good person does not do good to himself alone but to his company too. The individual cannot keep a place reserved for himself in the society, nay, he cannot exist at all apart from society. The Yogi that betakes himself to the jungle is again in a society—a society of silence. The

society of worldlings does not suit the saint, and that of the saint can not appeal to worldlings. "Delightful are the forests", says the saint where the worldling finds no charm. There is silence in the jungle and there is violence in society. Silence may be diametrically opposed to violence, but neither of them is negative. The saint is influenced by the silence just because it is a positive thing.

Man is being shaped according to his environments. Therefore, what he calls individual is after all but environment. What he claims is not his own ; but of his society.

The doings of one reacts on many and the life of one depends on many. Society is a chain of individuals of which when one link is broken the rest naturally gets the effect. "Know a man by his company" is an oft-quoted saying. The individual is necessarily a part and parcel of society. . . . Nothing more, nothing less.

It is already proved that an independant individual is not found. It is only isolation that can be called independent, in the sense it is one and alone. But what can be found in isolation save emptiness?

This is a world of interdependence or in other words of relativity. The relation between man and man is the life of the world. It is the life or the purpose of life. When this secret is known one is inclined to act with a purpose. To act with a purpose means to do good or to be good. One who is diligent, active and acts with a purpose, is no more puzzled with the question how to be good?

अधमादो अमतपदं पमादा अच्चुनो पदं
अधमन्ता न फीचन्ति ये पतन्ता चथा मता

Diligence is the path of deathlessness ; Indolence the path of death. Those who are diligent do not die, those that are indolent are already dead. (Dhammapada).

When a man is not active, when duty is neglected, slothfulness overcomes him just as a weapon when not utilised gets rusted. Mind is but a weapon and passions are its rusts which are ever awaiting a chance.

Engagement in any task means some thing rendered to society which may be called service or in a better word sacrifice. Sacrifice is the greatest need of society. It brings all blessings. Where there is sacrifice there is peace and prosperity.

A Bodhisattva the supreme aspirant of Bodhi has a ten-fold virtue to foster, cherish, and culture. Dāna sacrifice is the first and the foremost. Dāna does not mean giving some thing to a beggar out of pity or offering something to a saint out of devotion. It means self denial and that is the end of sacrifice. To give means to deny one's right.

Sacrifice should not be used in a restricted sense. A particular act is sacrifice in a deed that is performed with self interest. But it may be in one's profession if one is quite honest and sincere.

If a man is dutiful, if he performs the task enjoined upon him without any grudge and grumbling, it means there is sacrifice in him.

Where there are diligence, sincerity and activity there is also sacrifice. It is absent in the presence of dishonesty and indolence.

It is the indolent that bring evil to society and it is love of luxury that makes one indolent.

A poor man seeks to sacrifice himself for a job, and it is he who is courageous and fore-bearing. Why? He is persuaded by poverty.

The present society is deprived of the happiness that it needs for the reason that duties are neglected on the part of those socalled luxury loving men. They take more rest than they need. It is he who labours that needs and deserves rest.

It is unlawful to take rest without having laboured, for existence is to serve a purpose. Every thing is gifted with a particular function to perform. It is just the law of nature. The indolent person is a criminal in the eye of the law. Wherever the law is disobeyed evil beings prevail. Man like every other natural being has to move and act, just to meet the demands of nature. He who does not act becomes a victim to misery. Diseases overcome him and he is finally led to wreck and ruin.

Weapons that are utilised last longest for they are without rust. Men that are active live longer for they are without sickness. Let the fulfilment of duties bring us peace and prosperity.

If a man's thinking is wrong, then not only do cankers arise which had not arisen before, but also those which had already arisen now grow apace. If, however, his thinking is right, then not only do those cankers not arise now which had not arisen before, but also those which had already arisen are now got rid of.—*Sabbhasara Sutta.*

# TO "LORD BUDDHA" ON A WESAK NIGHT

By B. Wilmott De Silva.

I

How sweet the "WESAK" moon above,
Sheds her glorious rays,
Upon the Lotus Flow'r of Love,
That blossom'd on Thy face.
As I now bow before Thy Shrine,
I breathe the air of Love Divine.

II

How sweet in congenial array,
These flow'rs adorn Thy feet,
Diffusing fragrance like a spray,
Upon Thy Lotus Seat.
Do not these flow'rs that scent the air
Unto Thee my love declare?

III

How sweet the dazzling tapers shine,
Around Thy Lotus Throne,
But brighter flows Thy Love Divine,
Who found the Bliss unknown.
Now as these lights their rays reflect,
To Thee my kindest thoughts affect.

IV

How sweet the Temple bells that sound,
With peace-inspiring note,
Proclaim the Bliss which Thou hast found,
To worlds and realms remote,
Oh! as I hear those temple bells,
My heart with deep devotion swells.

V

How sweet to see all Temples fill'd,
With pilgrims garbed in white,
Who with mystic raptures thrill'd,
Ring out their hearts' delight.
Now with their voices mingles mine,
To praise Thy boundless Love Divine.

VI

How sweet those seven Lotus Flow'rs,
Embrac'd Thy Divine feet,
When Devas in their heav'nly bowers,
Shed their blessings sweet.
This fragrant flow'r Thy feet hath tread,
May I before Thy Altar spread?

VII

How sweet the flower's that fell in show'rs,
In "Lumbini" Park that night,
When Devas fled from celestial bowers,
To glance Thy gracious sight.
For sweeter was Thy tender voice,
That made ten thousand worlds rejoice.

VIII

How sweet the sacred "TRIPLE-GEM"
Reflects its purest rays,
And dazzling like a diadem,
On Lanka's smiling face.
This Gem of purest ray serene,
Abideth in my heart within.

IX

How sweet this bless'd day comprise,
Of events most supreme,
Thy Birth, Perfection and Demise,
Rear'd in great esteem.
With heart devout I now aspire,
To vanquish life's craving desire.

# BUDDHISM AND DEFENCE

By Basil Crump

At this critical time in the destiny of the human race when war in its most terrible and destructibe form has spread over the whole earth, Buddhists everywhere are naturally asking themselves why such a frightful catastrophe has overtaken Asia where, in one form or another, the basic principles of their faith are predominant. In Christianity, the dominant religion of the West, we have grown accustomed to an almost continuous warlike spirit ever since Roman times when it superseded Mithraism as the religion of that essentially militarist nation and sought temporal power with the establishment of what is really Churchianity at the Council of Nicaea. Assembled by the Emperor Constantine in 325 A.D., this council rejected the original Buddhist principles of primitive Christianity, namely, Karma, Reincarnation and Universal Brotherhood, and the nucleus of the Nicene Creed was promulgated which affirmed "the substance of the Son with the Father" thus rejecting the "Arian heresy" preached by the presbyter Arius of Alexandria. It also contained the "Filioque" clause which stated that the Holy Ghost proceeded from the Father and the Son. A second conference in 787 under the Empress Irene decreed, with the concurrence of the Pope, that images were to be used as aids to devotion. The Buddha forbade images of him to be made, but some time after his death seven golden statues were made by order of the First Council, one of which was taken to Tibet by the great Arhat Kasyapa in 436 A.D.

On such non-essentials orthodox Christianity as now known was founded, and it is not surprising that endless wars, theological disputes, the horrors of the Inquisition and other religious persecutions followed. So much was understandable and obviously inevitable. But when an Oriental Power, largely though not entirely Buddhist, developed an army, navy, and air force on Western lines and initiated a technique of undeclared aggression on its Buddhist neighbour, a new and unexpected warlike development took place of an extremely menacing character. This new method has involved an appalling increase in the sufferings and decimation of innocent civilians, a cruel feudal system, and the abolition of all freedom of thought and action as well as of religious belief. These individual liberties have been won by long and painful struggle and to-day are represented generically by democracy as opposed

to dictatorship. Which of these two will survive may finally be determined by the present world-wide war, although the previous war entirely failed to do this. It is not too well known, even in India, that Democracy was instituted by the early Aryans who came down from Central Asia more than 20,000 years ago, and Gautama Buddha as a typical Aryan based his ethical system upon it. In the great Buddhist king Asoka this system found its noblest exponent. The horrors and miseries of Kalinga are described in one of his inscriptions, and thereafter he established a benevolent Aryan democratic rule throughout India and covered the land with his Rock Edicts, Pillars and stupas. As Dr. Mookerji writes: The laws of the realm were not uniform or standardised, but were various according to local conditions. . . The result was that the people were practically self-governing in the various groups and communities to which they belonged. The Hindu (Aryan) State, like some of the more advanced of modern democracies in the west, encouraged group life and the vital and natural associations, and was thus autocratic only in name or theory. Its autocracy was limited from below by a vast subterranean democracy, a self-governing society moving in its own orbit, apart from the state." It is to be hoped that something similar may emerge from the present conflict. Certainly a profound change is taking place in the western democracies under the tremendous heart-searching of this totalitarian struggle. It is at last being dimly realised that only Universal Brotherhood without any distinctions will be of any avail to bring about peace, happiness and equality of opportunity. This was specially emphasised by the Ven. Tai Hsü during his visit to India in January 1940. Profoundly significant is the fact that in his present capacity as Archbishop of the Chinese Government it is announced, as I write this, that he is visiting the forces who are resisting the aggressors in Burma.

King Asoka became a Buddhist priest in his later years to further the spiritual welfare of his people and he sent out missionaries to the Middle East and Europe. Some of these were in Palestine and had much to do with early Christianity which closely resembled Buddhism. As one of his greatest Arhat descendants wrote in 1881 to an English correspondent in India concerning this beneficent period: "There was a time when from sea to sea, from the mountains and deserts of the North to the grand woods and downs of Ceylon, there was but one faith, one rallying cry—to save humanity from the miseries of ignorance in the name of him who taught first the solidarity of all men. How is it now? Where is the grandeur of our people and of the one Truth? . . . . . The world has clouded the light of true knowledge, and *selfishness* will not allow its resurrection, for it excludes and will not recognise the whole fellowship of all those who were born under the same immutable natural law." The writer of this

was the Rajput Guru of H. P. Blavatsky to whom I referred in the March number at p. 84. As long ago as 1887 Madame Blavatsky wrote: "If the doctrines of Re-incarnation and Karma, in other words of Hope and Responsibility, find a home in the lives of the new generation, then indeed will dawn the day of joy and gladness for all who now suffer and are outcast. If once men do but realise that in brotherly love, mutual help, unswerving devotion to truth alone can true happiness be found, and never in wealth, possessions, or any selfish gratification, then the dark clouds will roll away, and a new humanity will be born upon earth. But if not, then the storm will burst, and our boasted Western civilisation and enlightenment will sink in such a sea of horror such as its parallel History has never yet recorded." Of special interest at the present time is what she wrote about the death of the German Emperor Frederick in 1888. She said the concurrence of the three 'eights' was a sinister one, adding: "In that year Germany lost two of her Emperors and sowed the seeds of dire Karmic results."

I have spoken of the Emperor Asoka's abandonment of war in favour of a peaceful democracy, but it must not be supposed that the Buddha was against resistance to aggression, as the following advice to a Jaina General shows: This General asked the Buddha whether it was wrong to go to war for the protection of our homes and property. The reply was: "The Tathagata teaches that all warfare is lamentable in which man tries to slay his brother, but he does not teach that those who go to war in a righteous cause, after having exhausted all means to preserve the peace, are blameworthy. He must be blamed who is the cause of war. The Tathagata teaches a complete surrender of self, but he does not teach a surrender of anything to those powers that are evil, be they men or gods or the elements of Nature. He who struggles for righteousness and truth will have great reward, for even his defeat will be a victory. Struggle then, O General, courageously, and fight your battles vigorously; but be a soldier of truth and Tathagata will bless you." Both the *Gita* and the Tibetan Golden Precepts teach the same: "Remember, thou that fightest for man's liberation, each failure is success, and each sincere attempt wins its reward in time."

Wrath must ye stay, if ye would happy live,
Wrath must ye stay, if ye would weep no more.

—*Devata Sanyutta.*

# THE SOCIAL VALUES OF BUDDHISM

By Dr. Radhakamal Mukerjee

It is a striking feature of the mystical consciousness that it develops a certain correspondence between transcendental concepts and social sentiments. Thus a non-theistic religion or mode of impersonal mysticism, which exalts in an apprehension of a Reality beyond the relativities of space, time and society, re-discovers the law of social goodwill or compassion, and deepens and expands the channels of the all-too-human feelings of love and goodness.

This finds a striking illustration in Buddhism and its spiritual exercises as described in its rich devotional and philosophical literature. Familiar in Buddhism are the *Jhana* exercises for the Bhikkhus which have as their general aim the gradual emancipation of the self from all distraction and worry until there are secured complete purity, indifference and mental clarity. The *Jhana* exercises, induced to bring about a complete eradication of feeling and concept, may be described as intellectual meditative exercises which are sometimes followed and sometimes superseded by emotional meditative exercises that are described as *Brahma-Viharas*.

According to the *Visuddhi-Magga*, which, by the way, deserves as much if not more attention than Patanjali's Yoga-Sutras from all students of religions, these divine states of emotional experience are four in number viz., (1) the cultivation of love, (2) the cultivation of pity, (3) the cultivation of sympathy and (4) the cultivation of even-mindedness ; and it is striking how the expansion of the profound sentiments accompanies the soaring of the intellect beyond all relativities to the infinitudes of space-time, consciousness, and void. The treatise quotes at the end a significant passage from the *Halidda-vasana Sutta* : —

> "Supremely beautiful is the emancipation of the heart through love. Supreme is the sphere of infinite space for the emancipation of the heart through pity. Supreme is the sphere of infinite consciousness for the emancipation of the heart through sympathy. Supreme is the sphere of nothingness for the emancipation of heart through sympathy. Supreme is the sphere of nothingness for the emancipation of heart through even-mindedness."

It thus appears that in the dialectic ascent of the spirit the concepts of beauty, infinite space, infinite consciousness and nothingness are correlates of the unbounded feelings of love, pity, sympathy, and even-mindedness respectively. The deve-

lopment of higher insights and intuitions and the expansion of the abstract social sentiments form accordingly the warp and woof of mystical consciousness. Buddhism which carries its votary to a sublime, and even terrifying silence, indeed, throbs with the pulsatious of human tenderness and compassion.

An all-abounding love, sympathy and charity develop simultaneously with the mystical categories of pure consciousness, nothingness or suchness. As a matter of fact the practice of deep and expansive love and sympathy is an essential part of Buddha's teaching. In an old *Hinayana* text, the Sutta-Nipata, we read:

"Even as a mother watcheth
o'er her child,
Her only child, as long as
life doth last,
So let us, for all creatures,
great or small,
Develop such a boundless
heart and mind.
Ay, let us practise love for
all the world,
Upward and downward,
yonder, thence
Uncramped, free from ill-will
and enmity."

True insight and a boundless sympathy become, therefore, indissoluble partners in the mystical ascent.

It is, however, in the *Mahayana* School of Buddhism that there has developed a systematic social psychology and philosophy of the relations between knowledge and the effort towards goodness. The psychology of the imperativeness of social goodwill is delineated by Santideva of Gujerat as follows:—

> There is equality between myself and others (*Paratmasamata*). I will, therefore, do good to others since they are beings like myself. My enemy is the selfish ego. As I give it up, I give myself over to all creatures. If I really love myself, I must not preserve myself. Gradually the neighbour is loved and transformed into oneself (*Paratmaparivartana*).

For the cultivation of this boundless social good-will and the banishment of boundaries between the self and other sentient creatures, the *Bodhisattva* is enjoined to cultivate the following six pāramitās, or virtues of perfection, which are the cardinal principles in his career:

(1) Charity or compassion, which is the supreme means of conciliating creatures, expressing itself in liberality, alms giving, affability, and obligingness and sharing the joy and sorrow of others.

(2) Morality, or adherence to the moral precepts inculcated by the Buddha.

(3) Patience, endurance of suffering, of injuries, of insight into the law.

(4) Energy, or effort for good.

(5) Contemplation, or meditation of the equality of self and neighbour and the substitution of neighbour for self.

(6) Wisdom, or application of the mind to the knowledge of the truth.

What more systematic cultivation of social morality, of love and transformation of thy neighbour into thyself can be conceived! It was not a mere religious dogma, confined to the monks and monasteries. It contributed towards the inculcation of pity, sympathy and good-will for the entire world of animate creation among hundreds of millions of the rural masses for many centuries in southern and eastern Asia.

Whether the religious doctrine spurred the desire for service and sacrifice or the natural endowment of altruism and living closeness and sympathy of millions of persons in the crowded East, originated the religious doctrine, it is difficult to see.

But there is no doubt that the School of *Mahayana* Buddhism developed not merely a social psychology but also a social philosophy in which infinite charity or goodness becomes the acme of Nirvana or true knowledge. Buddhahood is present in the hearts of all creatures and it is the Buddhahood which unites all in an ineffable communion. The *Mahayana* teaching is:—

> "Of teachers there are many; the Master-Soul is one, Alaya, the Universal Soul. Live in that Master as its ray in thee. Live in thy fellows as they live in It."

Asanga, the poet-philosopher of Oudh, observes:—

> "The Bodhisattva every moment and for every creature, would fain make worlds as numerous as the grains of sand of the Ganges, and all filled with the seven jewels, in order to give them as gifts. For the Bodhisattva's love of giving is insatiable. The Bodhisattva looks upon creatures, whom he thus serves by giving, as more beneficient than himself, telling himself that they are the framework of the all-perfect and insurpassable Illumination."

In the *Mahayana* context the attempt to attain *Nirvana* for onself, irrespectively of the *Nirvana* of all creatures, is deprecated. Thus Aryadeva writes,

> "Those who feel only for themselves may enter *nirvana*, but the aspirant to Buddhahood who feels for the sufferings of his fellow-creatures as though they were his own, how can he bear the thought of leaving his fellow-creatures behind, while he himself is making for salvation and reposing in the realm of *nirvana*? *Nirvana* in truth consists in rejoicing in others being made happy, and *samsara* means not feeling happy. Whosoever feels a universal love for his fellow-creatures will rejoice in conferring bliss on them and by so doing attain *Nirvana*."

*Nirvana* is thus not mere majesty and isolation of the self which has torn the veil of falsehood or delusion, as in *Upanishadic* mysticism, but *nirvana* is also a process, a ceaseless becoming of Reality which binds together all creatures as veritable Buddhas-to-be in one simultaneous and eternal All-Love. An infinite charity or Love is the measure of

identity consciousness, or the unity of mind with that which *Is*.

Let the text speak:—

> "Compassion is no attribute. It is the Law of Laws—eternal Harmony, Alaya's Self ; a shoreless universal essence, the light of everlasting right, and fitness of all things, the law of Love eternal.
>
> The more thou dost become at one with it, thy being melted in its Being, the more thy Soul unites with that which Is, the more thou wilt become compassion Absolute."

Universal and synthetic knowledge here translates itself into All-Loving-Kindness and All-Compassion. *Samsara* or society is here the frame of man's absolute compassion or charity which is also the measure of his perfect understanding. In this emphasis of charity as the eternal and absolute law representing the relation between mystical illumination and society, Buddhist mysticism is superior to Upanishadic contemplation.

Every human individual is a Buddha-to-be. For him there is no private, individual salvation. For ever and everywhere the Bodhisattva lives and strives for the redemption of every creature throughout the world.

In inspired and ardent words Santideva thus describes the supreme dedication of *Bodhisattva*:—

> "By virtue of the merit which I have acquired through good deeds, may I bring mitigation to the sorrows of all creatures. May I be the medicine to the sick. May I be their physician and their nurse so long as their malady endures. May I be a protection unto those that need it, a guide to such as have lost their path in the desert, and a ship and a ford and a bridge to those who seek the farther shore. And may I be a lamp unto those that need light, a bed of repose to those that want rest, a servitor to all the creatures requiring service."

In the whole field of humanity's mystical experience there is no more magnificent, no more burning appeal for unbounded charity and goodness. Charity here appears as the expression of everlasting truth and fitness of all things, from the numerous grains of sands of the Ganges to the myriad Buddhas, self-doomed to live through the aeons of time, unthanked and unperceived by man.

In the present world, rent asunder by human wickedness and cruelty, there is need of a world religion which can restore man his sanity and sense of fellowship. The secret of self-knowledge is the secret of love. The secret of self-transcendence is the essence of infinite goodness and charity. This has to be taught to an insane, cruel and suffering world with the true fervour of the *Bodhisattva* so that the instruction to a group of select disciples may become a world chant of love as that of the Enlightened One when he spoke about twenty five centuries ago:—

> "Like a mother maintaining her only son with her own life,

keep thy immeasurable loving thought for all creatures.

"Above thee, below thee, on all sides of thee, keep on all the world thy sympathy and immeasurable loving thought, which is without obstruction, without any wish to injure, without enmity.

"Dwell in such contemplation while standing, walking, sitting, or lying down, until sleep overcomes thee. This is called living in Brahma."

It is when each human individual cultivates this combination of understanding and compassion that the world may once become our dream land of goodness and beauty.

Six holes there are within the world where no mind can stay ;
From all these six, by every means see that ye turn away :
Sloth, slackness and inertia and want of self control,
Drowsiness, too, and laziness—to fifth and the sixth hole.

—*Devata Sanyutta.*

# BUDDHISM IN SOUTH INDIA

By K. A. Nilakanta Sastri,

*University of Madras.*

We are too apt to think of Buddhism as something totally alien and opposed to Hinduism. We have been told that India persecuted and forswore Buddhism in its day. On this view Buddhism was the Great Mutiny against Hinduism which after raging for a while, was stamped out of India and driven to seek shelter in more hospitable countries by the vigorous assertion of the authority of renascent Hinduism. Some such view underlies the attempts of some scholars to deny that Asoka was a Buddhist, and of others to ascribe the fall of the Mauryan Empire to Asoka's great exertion for the propagation of that creed.

In reality, however, Buddhism was, alike in its origin and history, a member of that large and loose federation of faiths, which, amid many differences, have also an extensive common background, and to which we apply the name Hinduism. The spiritual climate of Buddhism is much the same as that of any other Indian religious creeds and it was subject to the same kind of social intellectual and artistic influences; there is much in common between them and those of the Mahāyāna. Neither monachism nor a canon in the language of the people was a monopoly of Buddhism, nor did Buddhism eschew Sanskrit, the language of higher learning and literature. Buddhism did not itself remain a single unitary creed for long ; the disciples of the Master were adepts at developing and stressing difference in doctrine and practice ; and the missionary zeal that characterised its votaries brought it into contact with new countries and peoples, and this led to new developments in creeds and ritual ; in short, Buddhism grew in course of time into a number of allied 'schools', a sub-federation, if we may so put it, within the larger fold. Even the missionary zeal just spoken of was not so exclusive to the Buddhists as may be imagined ; one has only to think of contemporary developments in Greater India for a corrective. Indeed, in India, Buddhism roused the antagonism of the 'orthodox' creeds that took their stand on the Veda as revealed scripture ; but it had a more glorious innings than many another creed which was tainted by the same heresy. Those who wish to make an inference from the scarcity of Buddhists in India today must also reflect on the absence of Lokāyatas, Pāśupatas, Śāktas and others.

From the dawn of history up to the fourteenth century A.D. or even

later, Buddhism held a considerable place in South India, and left its mark in the monuments and literatures of the land. The role of Buddhism in the Deccan is on the whole fairly well known, thanks to the famous stupas and vihāras of the Kṛṣṇā valley and the large numbers of 'cave-temples' of the Western Ghats. Bhaṭṭiprolu and Ghaṇṭaśālā, Amarāvatī, Nāgārjunikoṇḍa and Goli are familiar names, and Dr. K. R. Subrahmanyam has presented a compendious survey of these and other monuments of the Āndhradeśa in his *Buddhist remains in Andhra and Andhra history 225-610 A.D.* (1932); and the cave temples of Western India have been studied pretty thoroughly by many competent archaeologists and students of Art. The fortunes of Buddhism farther south in India and its vestiges there, rarer indeed but not less significant, are not so well-known; they have in fact been so little studied[1] that no systematic account of them can yet be attempted. My aim in this paper is just to sketch the history of Buddhism in the Tamil country and indicate the scope for further study of this interesting subject.

The *Mahāvamsa* opens with an account of three visits of the Buddha to Ceylon; by the first visit in the ninth month of his Buddhahood' he made the island 'a fit dwelling place for men' by driving away the yakkhas who had infested it before; the possibility of civil strife between two Nāga chieftains of Nāgādīpa gave occasion for his second visit 'in the fifth year of his Buddhahood'; three years later he made the final visit at the invitation of Maṇiakkhika, the Nāga king of the Kaliyāṇi country.[2] Hiuen Tsang states that in the Āndhra country at Kāñchīpuram there were stupas erected by Asoka to mark the spots where 'the Buddha had preached, displayed miracles, and admitted into his religion a countless multitude'.[3] All this is edifying legend, valuable as a record of the beliefs of the faithful at different times; but it is not history. And it is wrong to base on these stories any attempts to trace the introduction of Buddhism in these lands before the time of Asoka, as has sometimes been done.[4] Let us note also this. The *Mahāvamsa* does not say that the Buddha converted the people of Ceylon to the faith; in fact we seem to be expressly warned against the thought; for the account of his visits concludes thus: 'Thus the Master of boundless wisdom, looking to the salvation of Laṅkā in time to come, and knowing in that time the highest good for the hosts of Asuras and Nāgas and so forth in Laṅkā, visited this fair island three times—he, the compassionate enlightener of the world; therefore this isle, radiant with the light of truth, came to high honour among faithful believers.[5].

The conversion of Ceylon came later, according to the *Mahāvamsa* in the reign of Asoka's friend and contemporary, Devānāṁpiya Tissa, and by the agency of Asoka's son and daughter, Mahinda and Sanghamittā —'those two lights of the doctrine, who brought the great blessing to



THE GREAT MEDITATION UNDER THE BODHI TREE. MARA CONQUERED, BUDDHAHOOD ATTAINED.

*Vaishakha Purnima Day*

the island of Laṅkā', and Mahinda is designated 'the great Mahinda, the converter of the island (of Laṅkā'[6]. Mahinda's mission indeed figures in this account as part of the general arrangements made after the Third Council for the spreading of the faith in different lands ; at the same time as Mahinda set out for the conversion of Ceylon, Mahādeva, went to Mahiṣamaṇḍala, Rakkhita to Vanavāsa, the Yona Dhammarakkhita to Aparāntaka, and Mahādhammarakkhita to Mahāraṭṭha[7]. So far tradition rather late, and, though based on earlier sources, is obviously not credible in all its detail—witness the names Rakkhita, Dhammarakkhitta and Mahādhammarakkhita. But its substance is sound history, and the authentic voice of epigraphy confirms and supplements the tradition that the conversion of the South was systematically undertaken in the reign of Asoka[8]. First we have the inscriptions of Asoka himself. He says he established medical treatment for men and for animals among his neighbouring states such as the Choḍas, the Pāṇḍyas, the Satyaputa, the Keralaputa and even Taṁbapaṁṇi (Ceylon), (RE. II)[9]. He says also that his *Dhammavijaya* prevailed among his borderers towards the south where were the Choḍas and Pāṇḍyas and as far as Taṁbapaṁṇi, and within his own territory among the Andhras and the Paladas (Pulinda?) (RE. III). Then there are the earliest inscriptions of Ceylon ; they are engraved in Brāhmī of an age slightly later than that of the Asoka inscriptions ; they occur on the rock faces of many of the thousands of cave-shelters once occupied by ascetic Buddhist monks ; they are generally dedicatory Buddhist inscriptions and their language betrays the influence of the Asokan Māgadhī idiom[10]. And in the caves that bear no inscriptions, prepared beds on the rock floor and well carved drip-lines on the faces of the over-hanging boulders, clearly attest their human occupation[11]. The monks lived in such secluded shelters, for as Mahinda observed 'it was not fitting (for them) being too near the city'[12]. Lastly, there are the very similar caverns in the Pāṇḍya country also with Brāhmī inscriptions of about the same age ; but these inscriptions are not in Pāli or any Prākṛt language, but seem to be a very archaic form of Tamiḷ which has not yet been quite satisfactorily interpreted. We may not accept the affirmation[13] that in all cases 'they were the abodes of Buddhist monks to the exclusion of the other sects', but the age of the inscriptions and the analogy of Ceylon point clearly to Buddhism. The further study and elucidation of these most ancient epigraphs of the Tamil country is a desideratum.

The Jatakas and the *Milindapañho* know something of South India. Akitti stayed in a garden near Kāveripaṭṭana and the Kola-Paṭṭana of the *Questions of King Milinda* may well have been the same city[14].

The earliest stratum of Tamil literature of the 'Saṅgam' period contains hardly any trace of Buddhism. The impression left on the mind by this not inconsiderable

volume of poems is that of a highly flourishing condition of Vedic religion superposed on a society which continued to cherish all the old pagan rites sanctioned by local custom and popular usage. The names of a very few poets, two or three, (like Iḷam-Pōdiyār and Śaṅga-Varuṇar) out of as many hundreds, raise a doubt that they might have been Buddhas ; there is, however, nothing in their compositions that enforces such a view. And the expressions sometimes understood by annotators of later times to contain references to the Buddha and Buddhists are always susceptible of other interpretations[15]. Yet Buddhism must have been there in some form all the time ; at any rate it was there before the age of these poems, say the first two or three centuries A.D. ; and we find it again mentioned prominently a little later.

Even the *Śilappadikāram* is very reticent on Buddhism, though otherwise we get from it a fair idea of the state of religious beliefs and practices prevailing in the Tamil country. The only clear reference to Buddhism in the whole work occurs in Kōvalan's narration of an evil dream to the Brahman Māḍalan (Canto XV) ; he says that among other things, he saw in his dream Mādhavi surrendering his daughter Maṇimekhalā to a life of asceticism in front of the Buddha. It is just possible that the *aṛavōr paḷḷi* (Canto VI, 179) in Puhār was also a Buddha shrine, though it may as well be a Jaina temple. The sister epic *Maṇimekhalai,* on the other hand is the great saga of Tamil Buddhism ; not only is the entire story and its setting calculated to glorify the religion of the Buddha at the expense of other creeds, particularly of Jainism[16], but the typical Baddha monk of that age lives and moves before our eyes in the vivid personality of Aṛavaṇa Aḍigaḷ, who has been rather hastily identified with Dharmapāla of history[17]. The Aḍigaḷ (holy man) belonged at first to the Saṅgha of Puhār or Kāvēripaṭṭanam ; when he heard of the murder of Kovalan at Madura and the misery of the latter's beloved hetaira, Madhavi, he consoled her and instructed her in the Four Truths and Five Śīlas, and she became a nun. He persuaded king Durjaya of Aṅga and his queen to accompany him on a pilgrimage to Gṛdhrakūṭa. He stood by Mādhavi's daughter Maṇimekhalā on important occasions and guided her noble life of asceticism and self-sacrifice. When Kāvēripaṭṇam was engulfed by the sea, he betook himself to Vañji, the Chera capital, where he met the father of Kovalan, who had himself taken the holy orders ; later he went over to Kāñchīpuram where he lived and taught until he died full of years and the consciousness of good work well done for the benefit of his fellowmen.

The *Maṇimēkalai* contains other data of interest to the student of Tamil Buddhism. It mentions, as Sylvain Levi pointed out[18], that Kāvēripaṭṇam was the original abode of the sea-goddess Maṇimekhalā, who was the *kula-daivata* of the merchant prince Kōvalan and after whom his daughter by Mādhavi was

named. It mentions again that Vañji, the Chera capital, contained a *caitya* erected in the days of Imayavarramban Naḍuñjeralādan by a Kōvalan who was an ancestor of the hero of the *Śilappadikāram* whom he preceded by nine generations, and that Kāñchīpuram contained another *caity* erected by Iḷangiḷḷi, the younger brother of Toḍukaḷaṛ-kiḷḷi[19]. These statements, parṭicularly on the *caitya* of Vañji, are some definite evidences on the continuity of Bauddha traditions in South India. Again Aṛavaṇa Aḍigaḷ tells Maṇimēkalai at their first meeting that the Buddha dharma was not flourishing in his day and that he kept on preaching it in the hope of better days to come[20]. This anticipation of Hiuen Tsang's laments over the decline of Buddhism in all India also deserves to be noted ; though in both cases, the pious zeal of the observers might have led them into exaggeration.

Legend credits Māṇikkavāśagar with having vanquished the Baudhas of Ceylon in argument at Chidambaram, and Śaṅkara Āchārya long after, with having established the superiority of his metaphysic in argument with the Bauddha philosophers of Kāñchīpuram. We need not stop to discuss the details of these stories which vary in different versions ; but we must note that even though Buddhism was 'vanquished' it was quite capable of arguing still for a considerable length of time. The hostility of Māṇikkavāśagar to Buddhism is clearly expressed in the *Tiruvāśagam*[21] and that of Śaṅkara is also very well known. Kumārila, another opponent of Buddhism, slightly preceded Śaṅkara.

In the interval between the close of the Śaṅgam age and the rise of the Early Pāṇḍyas and the Pallavas of the Simhaviṣṇu line, practically the whole of Southern India was overrun by the Kaḷabharas of whom not much is yet known ; they evidently caused much political and social unsettlement, and they are roundly abused as Kali kings in a Pāṇḍyan character. Their downfall was a necessary preliminary to the rise of the Pāṇḍyas and Pallavas. But the period of the Kaḷabhra rule seems to have been favourable to Buddhism. At any rate one of their kings, Accuta Kaḷabba, is mentioned at the end of the *Vinayaviniccaya* as the monarch in whose reign the work was begun and completed by Buddhadatta ; and this was done in the lovely monastery of Veṇhudāsa at Bhūtamaṅgalam, the hub of the Choḷaraṭṭha situated on the banks of the Kāvēri. In another work of his, the *Abhidhammāvatāra*, the same author gives a glowing account of Kāverīpaṭṭana which raises a doubt if the *Maṇimekhalai* account of the destruction of the city is anything more than a story—and states that there was a great monastery built in that city by Khaṇḍadāsa, in which Buddhadatta lived for a time while he composed this work[22].

From the seventh to the tenth century the Pāṇḍyas and the Pallavas divided the Tamil country between them till the Cholas woke up from their long slumber and made

rapid strides to hegemony in the whole land. Epigraphy and literature indigenous and foreign, bear testimony to the not inconsiderable part played by Buddhism throughout the period. There is also some evidence from monuments which impresses us by its significance though not by its volume. This period begins with a strenuous war of religions in which the Vaidic creeds of Vaiṣṇavism and Śaivaism carried on active campaign against non-Vaidic creeds ; but Jainism figures more prominently in this strife than Buddhism which seems to have reconciled itself definitely to a subordinate but by no means negligible position in the country.

The last of the Pāṇḍya rulers of this period, Rājasimha II (*c.* A.D. 900-920) claims that in addition to endowing several Brahmadeyas and Devadānas, he also established numberless *paḷḷiccandams i.e.*, Bauddha and Jaina endowments[23]. The Bauddha temple of Śrīmūlavāsa was in a flourishing condition on the West coast in the ninth century A.D. ; its Lokanātha image had attained celebrity in the Buddhist world, and it received a large grant of land in A.D. 868 from Vikramāditya Varaguṇa, one of the chieftains of the Āy line of kings who ruled in the borderland between Travancore and Tinnevelly and seem generally to have acknowledged the supremacy of the Pāṇḍyas[24]. Tibetan sources state that the great propagandist and philosopher Diṅnāga was born in Simhavaktra, a suburb of Kāñchīpuram, and that early in his life he was well trained in orthodox Brahminical learning before he turned to the Vatsīputra sect of Hīnayāna and the school of Vasubandhu in succession[25]. Another great divine, Bhāviveka, is also said to have been a native of South India, apparently of the Malayagiri country[26]. The *Mattavilāsa* of Mahendravarman mentions a Rājavihāra at Kāñchīpuram and the great wealth commanded by Bauddha *Vihāras* in general ; it may not be proper to make any direct inference on the conduct of the monks of the age from the allegations against the Śākya bhukṣu contained in this farce.[27]

Huien Tsang observed that in the Pallava country there were one hundred Buddhist monasteries with above 10,000 Brethren all of the Sthavira school. He also noted the existence of an Asoka tope above 100 feet high to the south of the capital city of Kāñchīpuram. He states that Kāñchī was the birth place of Dharmapāla (c. A.D. 600) and records a story of his being rescued by divine intercession from an impending marriage of this son of a high official with a daughter of the king of the country.[28] Though there is some reason to doubt this, it seems probable that Huien Tsang visited the Pāṇḍyan country and Ceylon and that his accounts of these lands are those of an eyewitness.

In the Pāṇḍyan kingdom, called Malakūṭa by Huien Tsang, there were many remains of old monasteries, very few monasteries were in a state of preservation and there was only a small number of Brethren.

There were the ruins of the Asoka monastery and stūpa near the capital, presumably Madura. The pilgrim also mentions the Potalaka mountain to the east of the sandal-wooded Malaya, and records a mixture of legends relating to Avalokiteśvara and Agastya.[29] Tamil tradition associates the hill with either of them according as it is Bauddha or Śaiva, and the Buddhist author of the *Vīraśoḷiyam* declares that Agastya learned his Tamil from Avalokiteśvara.

We need not reproduce the familiar details of Huien Tsang's account of Ceylon where Buddhism, both Hīnayāna and Mahāyāna was in a better condition than on the mainland. The identification of Koṅgkaṇapura mentioned by Huien Tsang next remains obscure ; but it seems best to take it to be the land of the Koṅguṇivarmas, the Gaṅgas of Mysore. This country had more than 100 Buddhist monasteries and above 10,000 Brethren who were students of both 'vehicles' ; three hundred monks of great distinction were in residence in a large monastery near the capital, and the temple there cherished a precious tiara of Prince Sarvarthasiddha, while the shrine of another monastery contained a sandalwood image of Maitreya made by the arhat Śroṇavimśatikoṭi. There was also an Asoka tope near the capital.[30]

Fa-hien is the first of the Buddhist pilgrims who are known to have reached China from India by the all-sea route : but after him there was much traffic in pilgrims, manuscripts and relics throughout the sixth and the seventh centuries A.D., and we know from I-tsing that in Southern India Negapatam played a great part in this traffic.[31] Towards the close of the seventh century and the beginning of the eigth there were exchanges of embassies between the Pallava kingdom and the Chinese Imperial Court, and Narasimhavarman II is said to have constructed a Buddhist temple on account of the empire of China and requested the emperor to give it a name.[32] This fact recorded in the Chinese annals attests the tolerance of the Pallava ruler, Rajasimha, the builder of the celebrated Kailāsanātha temple, and perhaps also the increasing numbers and frequency with which the Chinese began to visit South India at the time.

The Bauddhas are naturally mentioned by the Śaiva and Vaiṣṇava saints of the age only to be condemned. Let us note however that only Jñānasambandhar and Tirumaṅgai seem to mention them particularly and their dress and habits in their verses. Tradition credits Tirumaṅgai with having arranged the theft and sale of a solid gold image of the Buddha from the Vihara of Nagapatam in order to find the wherewithal for the completion of the temple of Raṅganātha at Śrīraṅgam.[33]

The contributions of the Jainas to the literatures of the South Indian languages, particularly Tamil and Kannada, are very well known. That the Bauddhas were not indifferent to the cultivation of Tamil, and made important contributions in that language to the literature of

Buddhism, is not a matter for mere surmise ; their works, particularly the earlier ones, have been lost, but not altogether without leaving some very striking traces behind. The *Kuṇḍalakeśi* is counted among the five great *Kāvyas* in the language. It treated at considerable length the story of Kuṇḍalakeśi, a Vaiśya girl, and her love for a Buddhist youth who had been condemned to death for his daring thefts ; both the hero and heroine find their salvation in the end through the Buddha. The story is based on the Therīgathā No. 46. The work is not now available ; but citations from it are available in the fifteenth century anthology called *Puṟattiraṭṭu*, and they do not lack high literary quality. The *Kuṇḍalakeśi* must have been composed somewhere about the eighth century A.D.[34] Another work of even greater interest, from which only one verse is known so far from a citation in a commentary is the *Vimbasārakadai* ; the particular verse cited treats of the manner of the Buddha's birth in the Lumbinivana and is a very fine piece. The name of the work and the quality of the composition sharpen the sense of regret at the loss of the work.[35] The *Siddhantattogai*, apparently a work of a doctrinal nature, and the *Tiruppadigam* in praise of the Buddha and his acts are other works known by citations in commentaries. Quite a number of beautiful verses have been preserved in citations in the *Yāpparuṅgalam* and in the *Vīraśōḷiyam* on the Buddha from works even the names of which have not been preserved ; these verses have been collected together in the *Perundogai* by Pandit M. Raghava Aiyangar. The *Vīraśōḷiyam* is a complete grammar of Tamil written by Buddhamitra in the reign of the Chola emperor Vīrarājendra ; this work is of considerable importance not only as the outstanding example of Bauddha literary effort in Tamil in the age of the imperial Cholas, but for the strenuous effort of the author to force the categories of Tamil grammar into Sanskrit models. Buddhamitra is called *Ponpeṟṟi-kāvalan*, the ruler of Ponpeṟṟi, which seems to mean that he was patronised by the king and got an assignment on the revenues of Ponpeṟṟi (Tanjore District) for his support.[36].

Nagapatam continued under the Cholas to be a flourishing centre of Buddhism and a busy port frequented by foreign visitors to South India. We hear of the construction of a vihāra there by the Śailendra ruler of Śrī Vijaya, begun in the reign of Rājarāja I and completed in that of his son Rājēndra, and of large endowments made to the vihāra. It was still engaging the attention of the Chola ruler and his overseas contemporary in the reign of Kulōttuṅga I.[37] Scores of bronze statues and statuettes of Buddha, some of them inscribed, have been found at Nagapatam, and a monograph on them which has long been under preparation by Mr. T. N. Ramachandran, formerly of the Madras museum and now of the Indian museum, may be expected, when published, to give a full and detailed account of the finds.

The *Śivajñāna-śittiyār* of Aruṇandi deva, the pupil of Meykaṇḍa deva, the founder of the Śaiva Siddhānta system, opens with a refutation of the Lokayatanm, and takes up Bauddha doctrines which it discusses under four schools—the Sautrāntikas, the Yogācāras, the Mādhyamikas and the Vaibhāṣikas. In each case the doctrine is first stated and then its refutation follows. The first school is dealt with at considerable length, while the rest get only two verses each, one for the statement and the other for refutation. This discussion of the thirteenth century is a valuable record of the state of the doctrine as it was understood by the opponents of Buddhism in South India at the time. The subject deserves more attention than it has got and cannot be pursued here. It may be added that the same schools are mentioned in the introduction to the *Iḍu*, the celebrated commentary on the *Tiruvāymoḷi*, the Vaibhāṣikas taking the first place here, the others following in the same order as above.

A word may be said here about the numerous images of the Buddha found all over South India. Mr. Gopinatha Rao said that in a hurried search at Kāñchīpuram he found no fewer than five images of the Buddha in twelve hours and within a radius of half-a-mile from the Kāmākṣī temple, two of them within the temple itself, and he put forward the suggestion that the Kāmākṣī temple was originally a Tārā temple.[38] I have with me photographs of other images from the same neighbourhood, one of them showing the Mahāparinibhāna. I am not in a position to say if any of these were among the 'seven more Buddha images in and near the Ekāmranāthasvāmin temple' which Mr. Rao said he discovered after the publication of his article in the *Indian Antiquary*, but of which he gave no details anywhere so far as I know. The same indefatigable scholar has described five Buddha images from Travancore in his archaeological reports on the antiquities of that state.[89] There are images of the Buddha seated in *dhyānamudrā* at *Kākkayan* tope near Pondicherry, in the Śiva temple at Tiruvadi (South Arcot), in a temple at Peruñjēri (Tanjore District), and in the *Bhūmisparśamudrā* in a small temple at Pattīśvaram (Tanjore District). There is a standing Buddha, right hand in *abhaya mudrā* in the Śiva temple at Tiruvalañjuḷi (Tanjore District). This is by no means an exhaustive list, and there are sure to be many more found if a systematic search for them is undertaken. Only last February, as we were coming back from Gaṅgikoṇḍacholapuram, Rao Bahadur C. R. Krishnamacharlu spotted a seated Buddha in a good state of preservation in a garden near the Aiyanār temple at Mānamāḍi near Kumbakonam ; it was late in the evening and no photograph of it could be taken at once. It is much to be wished that a systematic study of all the Buddha images of South India is undertaken and a comprehensive and fully illustrated monograph on them, is issued by the Archaeological department at an early date. My friend Prof. G. Jouveau

Dubreuil has suggested that the early images were of Roman inspiration.[40]

Among the latest references to Buddhism in South Indian epigraphy may be noted the mention in the thirteenth century of a Sāriputra Paṇḍita of the Saṅgham in a Pāṇḍya inscription from Tiruccōpuram (South Arcot)[41] and a Buddhapaḷḷi in a record of Madhurāntaka Pottappichola from Kāñchīpuram.[42] In the fourteenth century, a Javanese poem, the celebrated *Nāgarakretāgama* of Prapañca contains a reference to Kāñchīpuram and a Bauddha monk there who is said to have been celebrating the achievements Hayam Wuruk Rajasanagara (1350-89), the ruler of the empire of Majapahit:[43] the name of the monk was Buddhāditya; he composed a *bhogāvali* (something similar to a *praśastxi*) in many ślokas while he was residing in the Sadvihāra at Kāñchīpuram.

NOTES

[1] Two short studies by T. A. Gopinatha Rao—*Bauddha Vestiges in Kāñchīpuram, Ind. Ant.*, xliv, pp. 127-9, and *Bauddha and Jaina Vestiges in Travancore, Trav. Arch. Series*, ii, pp. 115-25, and two papers by K. V. Subrahmanya Ayyar on the *Origin and Decline of Buddhism and Jainism in Southern India, Ind. Ant.*, 1911, pp. 209-18 and *The earliest monuments of the Pāṇḍya Country and their inscriptions, Proc. Third Or. Conference* (1924), pp. 275-300, deserve to be notes.

[2] Geiger, *Mahāvamsa*, ch. I. Parker, *Ancient Ceylon*, pp. 12-14.

[3] Watters, On *Yuwan Chwang*, ii, pp. 209, 226.

[4] *Ind. Ant.*, 1911, p. 209.

[5] MV. I, 84.

[6] MV. V, 209-10. Details of intercourse between D. Tissa and Asoka, ch. xi; details of Mahinda's mission to Ceylon, chh. xiii-xx.

[7] MV. XII, 4-5. I have omitted the missions that do not concern us. As Geiger points out, following Fleet, Mahiṣamaṇḍala is the region round Māndhāta on the Narmadā rather than Mysore. It is interesting to note that this enumeration or something very similar finds a place, in the Nāgārjunikoṇḍa inscription of 3rd century A.D. *Ep. Ind.*, xx, p. 22, Iscr. F.1 1.

[8] None can lay claim to a better knowledge of the 'Sources' of Asoka's reign and their mutual relations than Senart. Yet his criticism of the MV. is at times rather too subtle. He has himself demonstrated the epigraphy and traditions never deal with the same topic in a manner that might enable us to use the one as a check on the other. Still, on the despatch of missions after the third Council, he says: 'the chronicle confiscates to the profit of the clergy an honour which, in reality belongs to the kindg'. *Ind. Ant.*, xx, pp. 258-9. But the chronicle makes the Council itself originate with the king MV. v., 267. Again, Senart may be right in his view that the present canon is later than the age of Asoka; but the words *suneyu* and *upadhālayeyu* of the Calcutta-Bairat rock-inscription, as we should now call it after Hultzsch, lends no support to this opinion—*Contra. Ind. Ant., ibid.*

[9] Senart observes that Tambapaṁṇ 'is never mentioned (by Asoka) except as an extreme limit of his influence', *Ind. Ant.*, xx, p. 259, *n.* But I think there is no doubt that it is an inclusive reference, and S. has himself called pointed attention on the one hand to the limitations of Asokan prose and on the other to the clear evidence of Magadhan influence in the language of the earliest inscriptions of Ceylon.

[10] *Ind. Ant.*, xxi (1892), p. 173 and *n.*

[11] Parker, *op. cit.*, p. 31, and ch. on Inscriptions.

[12] MV. xv, 8.

[13] *Proc Third Or. Conference*, 278-9. To argue as K. V. Subrahmanya Ayyar does, from the names of places like Pañcapāṇḍavamalai, Uṇḍān-kal, and Kalugumali that they recall the Buddha's first meal (after renunciation) at the fort of the Pāṇḍava-pabbata, and Gṛdhrakūṭa, is not sound procedure. Topographical names recur in different parts of the country for a hundred reasons, and the āṇḍavas and Gṛdhra are indeed ubiquitous in India.

[14] See *Coḷas*, i, pp. 32-3; also P. T. Srinivasa Aiyangar, *History of the Tamils*, pp. 125-6.

[15] Some examples are: (1) *tavap-paḷḷi* in l. 53 of *Paṭṭinappālai* means a monastery of Jains or Bauddhas; (2) *puṟaṅgākkuṁ kaḍuḷ*, l 467 of *Maduraikkāñji* is taken to be a Buddhist shrine by the annotator, but it may be a jaina one also; it may even be a shrine of *aiyanār*, guardian of the village boundary, for *paḷḷi* does not necessarily mean Jain or Buddhist places of worship in these works, *cf. andaṇar paḷḷiyum*, l. 474, *ibid;* lastly (3) *śākar* in l. 476, *ibid.* (*pūvum pugaiyum śāvakar paḷicca*) may be again Buddhist or Jaina *śrāvakas;* Dr. Svāminātha Aiyar says it refers to the Jaina laity.

[16] Canto V, ll. 46-65 contains a striking instance of harshness of the Jaina ascetics Kāvēripaṭṇam towards a suffering man and his daughter whose plaintive appeal for help produces quite another effect when it falls on the ears of Bauddha bhikṣu.

[17] JOR. 1927, pp. 197 ff.

[18] IHQ. VI, pp. 597 ff.

[19] Canto, XXVIII, ll. 123-31 (Vañji) and 171-5 (Kāñcī).

[20] Canto, XII, ll. 57-65.

[21] *E.g. Tōṇōkam*, v. 6.

[22] *Buddhadatta's Manuals*—Pt. I (1915), Pt. II (1928)—ed. A. P. Buddhadatta (Pts.); also *Cōḷas*, i, pp. 119-21.

[23] *Pāṇḍyan Kingdom*, p. 80.

[24] *Trav. Arch. Series*, ii, pp. 116-7; Foucher, *L'iconographie Buddhique*, i, p. 105, Pl. iv, No. 5, and p. 194, Nos. 25 and 27.

[25] Watters, *On Cuan Chwang*, ii, p. 212.

[26] *ibid.*, ll, p. 22.

[27] Minakshi—*Administration and Social Life under the Pallavas*, Gopalan—*Pallavas of Kanchi*, pp. 94-5.

[28] Watters, ii, p. 226. D.'s residence in Bhadratīrtha vihāra is mentioned at the end of the Paramaltha Dīpani.

[29] *ibid.*, ii, pp. 228-9; also *Proc. of the Sixth All-India Oriental Conference*, pp. 173-9.

[30] Watters, ii, p. 237.

[31] See my *Foreign Notices of South India* (Madras, 1939) for details.

[32] *ibid.*, pp. 116-17.

[33] Sambandhar refers to the Buddhists covering their body (Svāminatha Panditar's edition of the *Tevaram*, p. 212, v. 10); to their eating their main meal for the day before noon (p. 58, v. 10); to their wearing five pieces of cloth (p. 239, v. 10), *cf.* Watters, i, p. 272; other authors give other numbers, *e.g.* I-tsing; to their wearing civara (p. 1026, v. 10) and silk (p. 231, v. 10); to their allowing meat as proper food (p. 256, v. 10); and to their colouring their robes with the juice of *marudam* flowers (p. 132, p. 10). Tirumaṅgi's references occur at *Periyatirumoḷi*, 2-1-5 and 9-8-9. For the theft of the golden Budda image of Negapatam, see *Ārayirppaḍi Guruparamparai* (Triplicane, 1927), pp. 71 ff.

[34] *Purathiraṭṭu*, ed. S. Vaiyapuri Pillai (Madras, 1938), pp. xlviii-l.

[35] *Śiva-Jñāna-Sittiyār*, Parapakkam, v. 99 commentary.

[36] *Coḷas*, ii, pp. 545-6.

[37] For details I must refer to the reader to *The Coḷas*, i and ii.

[38] *Ind. Ant.*, Vol. 44, pp. 127-9.

[39] Vol. II, p. 124 for his statement on 'Seven more Buddha images'.

[40] *Pallavas*, p. 12.

[41] 113 of 1904.

[42] 607 of 1919.

[43] Zang, 93, 1—Kern, *Ver. Gesch.*, viii, pp. 114-5.

# THE SPIRIT OF BUDDHISM

By Mohendra Nath Sarkar, M.A., Ph.D.

Buddhism as a system of philosophy has been essentially an effort to get rid of the fixed and rigid concepts. It avoids all concepts or even essences of existence. Reality carries with it a fixed idea conveying certain connotation. Buddhism is the doctrine of becoming. It sees the whirling process of change controlling events and things. The idea of permanence originates from the mental habit which cannot see the truth of perpetual becoming. The human mind is slow to reorganise the ceaseless formation of events and the incessant process of a flow. This installation of "actuality" attracts our attention to an ever-forming experience as it is without reference to the distant concept of a substance or a thing-in-itself, the remnant of realistic metaphysics. The idea of such a reality is a mere creation of thought which is not warranted by experience. Experience offers a stream of events or changes as an avalanche of surging tide. The doctrine of actuality and change dispossesses mind of its habit of reading permanence in the heart of things and in its stead institutes a moving process. This immediately works out in epistemology and metaphysics great changes, by dislodging from the one the permanent laws of thought and by taking from the other the conception of thing itself or essence. This doctrine has its inevitable consequences in the doctrine of impermanence or momentariness and the doctrine of Void. The doctrine of impermanence effaces the doctrine of substantiality but not actuality. Actuality does not mean continuity or reality. The idea of continuity goes along with substantiality and not necessarily with actuality. Actuality means that which appears and effects, but does not imply a reality behind it. The momentariness of existence cuts at the continuity of the flux or becoming, for the continuity makes the flux real and not illusory. This, indeed, is the point of distinction between the doctrine of flux in Buddhism and the doctrine of continuity in Bergson. Bergson dislodges a static or fixed reality, endorses a dynamic reality or the reality of duration. Buddhism dismisses both; intellectually none can be established. A continuity cannot be developed out of the incessant changes which refuse all relations and there is nothing which can point to the continuity of duration, for time is developed out of successive events—and is itself a conceptual fiction or a pseudo-concept. Time cannot transcend its triple status, and the continuity which is supposed

to be the essence of time is a seeming continuity, for in the constantly passing stream, there is nothing to connect the triple status of time. Philosophers now speak of the society and the epochality of time, but in a continuous changing universe a society cannot be erected up. This would imply the influence of the Past upon the Present and the Future, and the modification of the past by the present and the future. And this has been the actual ground of accepting time as a reality, continuously modifying itself as it grows and develops. This idea of continuity is the reflection of the life-process upon the concept of time and is the creation of the historical sense. But in the strictly metaphysical sense this is more a metaphor which has not the convincing logic behind it. Becoming always remains an unintelligible concept which on strict analysis breaks down, for the continuity cannot be established between evanescent states and it requires something permanent which cannot be traced merely in succession. This has been the contention of Buddhism which has force today, for everyday it is becoming more and more evident that Time as a category cannot be true and permanent. The sense of time is transcended, as Bradley has shown, in every moment in our experience, for the very sociality of time really implies that time-sense is transcended. Time is understood in its three-dimensions, even when the future implies and co-mingles with the present and the past, it shows that in time there is a constant urge to grow timeless. Anyhow, Buddhism disestablishes the idea of time as continuous and in its place institutes time as a series of actual events or moments of experience in succession.

With the doctrine of flux the stability of our whole normal experience including the affirmations of Pure and Practical Reasons are withdrawn ; the intuitions of reason and the canons of rational faith are all alike based upon experience which in the long run does not show anything stable to stand upon. They may be affirmations of a self-consciousnes (either logical or in moral sense) supposed to be real because of the particualr setting or background which they presuppose. But is this idea of a self a reality or a metaphysical shibboleth? Buddhism answers, it is not reality. Reality means enduringness, and in our experience everything is floating, nothing stands long ; the idea of an I comes out of memory, which on analysis does not exhibit anything holding on. The I is the creation of the will-to-live and the accustomed habits. It is more actual than real. The will-to-live creates the sense of enduringness in what is apparently transitory.

With the idea of time and the idea of self disappearing Buddhism appears to disaffiliate the very foundation of our being and experience and it therefore, has come to be criticised eventually as denying anything stable behind actuality or in reality. Stabibility is a static con-

cept. If Buddhism has been a philosophy of negation it has no sufficient ground surely to hold on long. The theoretical side of Buddhistic philosopphy is necessarily negative. It helps us to probe deeper, to free our experience from evanescent shadows and escape from the physical complexities and knots of life. These indeed, are pre-suppositions for a deeper awakening. A certain amount of negation is also involved in religious spirit. Buddhism is loyal to this instinct ; this has eventually lead to conceive a state of existence, supra-conceptual, about which no affirmation can be made. Affirmation is determination and determination is negation. Buddhism, therefore points to something which is not covered by thought—process or life-process—it is neither *real* nor *non-real*. Any such characterisation is made by thought and cannot touch it. This position is unique, for in all supra-conceptual approach thought with its characterisation dwindles ; and the such *Nirvana*, the supreme beatitude which Buddhism offers has been a perplexity to thought. The philosophic spirit of the grasping reality by thought does not find its satisfaction in Buddhism. Thought ceases by being conscious of its contradictions or antimonies in its attempt to apprehend Reality.

This ineffectiveness of thought inspires Buddhism for the regulation of life-process to discover the way to Peace. The doctrine of actuality fits in with this. Our aspirations should so educate us as to enable us to get beyond the fixed concepts of thought and discard the self-forming principle immanent in the movement of life. This self-forming principle might have no permanence or reality, but it cannot be denied that it moulds our beings. This is the principle of *dharma* which fashions the whole universe. It is indeed the principle of actualising process in its application to the complex evolutions in life. It holds on until the status in Nirvana is reached. Dharma is conceived as a law inherent in the heart of the universe which orders and governs the evolution. Nirvana is the terminus towards which the whole world moves. Dharmakaya represented as the absolute Nirvanic-status orders the cosmos by its *ought*. This conception of self-moulding and self-ordering is immanent in the principle of becoming which exhibits itself to be moving things in its well-balanced harmony helping gradually the realisation of the supreme status in Nirvana. Becoming is exhibited here in its application to actual life. The self-ordering principle regulates our instincts, preserves our attitude of charity to things and beings, cultivates conscious detachment. This is imperatively necessary to establish an inner harmony and to attend an outward concord. The final peace, beyond all uprisings of spirit and all evolutionary stimulus cannot be established if there is not the proper cultivation of emotional reason and the spirit of supreme detachment to vital satisfaction. The former keeps up the concord of spirit by cultivating a healthy regard for objectivity, the

latter, allows freedom from the disturbing uprisings within us. The one is instrumental in establishing the outer, the other, the inner harmony. Both make way for liberating consciousness from the objective and the subjective enmeshes, and allows the possibility for a higher consciousness in a superior plane. Buddhism, as form of discipline, is the art of life which can throw out its fine modulations in order that it can pass beyond even them and be installed in final peace. There may emerge thrilling experiences from the depths of being, delightfully exquisite and absorbingly engaging, but the spirit of detachment carries us beyond the pleasing shadows of the intermediate orders of existence. These experiences are inevitable consequences of a delicately vibrative being and reveals the entrance into the subtler heights. The seekers after wisdom do not tarry on these pleasure-grounds. Indeed they are snares to bind the spirit.

The charms and attractions rush in from the subtler spheres of existence as the sure result of unfolding of our being, establishing its contact with the invisible forces and powers, which have cosmic significance and are active cosmically. The ascent to the summit of existence requires absolute detachment even to these, otherwise, with all fruition in subtle knowledge and power the adept cannot attain to the supreme and unparalleled calm of Nirvana. The self-ordering principle of Dharma is active until this highest status is reached. Indeed Dharma has this potentiality in its fulfilling urge towards the highest consummation. Here is no vibrative impulse of life, no graceful movement of the psychic being, no expression of cosmic idealism or will—they are all hushed in to the supreme silence allowing freedom from the relativities of thought and life. The delusions are withdrawn, the delusion of self, and all others that are consequent on it. It is, therefore, a unique experience—not a void, not a completeness, the supreme awakening from the conceptual subterfuges and the empirical influences and impressions, and the subjective throbbings that make up our being. The religious quest in Buddhism is no quest after anything ulterior, a mystical ecstacy or emotional exhilaration. It is not knowledge nor feeling, but it is a supreme beatitude free from the relativities of existence. It is unique.

This unique experience does not leave us cold ; the supreme conquest over the subjective individuality and the becoming affords the widest expansion of being and infuses in us the supreme love and compassion that is born of supreme illumination. There is a deep hidden and secret law of life, which is exhibited after the attainment of the peace. And this law takes the form of identification with the whole existence and the supreme regard for it.

This, indeed, is a self-imposed limitation, but the most complete expression of the truth is selflessness. Religion, in its exact

sense, implies a universalism, a cosmic feeling, the sense of identification with the whole and the anxious solicitude for the same. This does not follow as a consequence of a cold perception of identity, this perception takes on it an emotional colouring in affectedness in which the collective misery and suffering are reflected, getting its most eloquent expression in service. This sense of identification with everything in existence has its widening effect upon feeling and action. A supreme will generated by genuine love moves to stir our hearts with a new hope and promise. This is the finest emergence of our being, its emergence into Boddhisatwa is the picture of the silence of Nirvana along with the supreme regard for the concord of life. The constant inpouring of love and compassion is the saving grace. Boddhisattwa is the living picture of this saving grace. The freedom from the restrictions of being in the supreme status of Nirvana blossoms into compassion elevating and conducting the wheel of cosmic life to the peace beyond understanding. The radiation of love is spontaneous. Its orbit embraces the whole universe. This is the sure uplifting force working invisibly at the heart of creation and is the final consummation of life. There is a great joy in sending forth redeeming love, in instilling saving wisdom unto humanity which with all its ingenuity in thought and action is still enshrouded in self-centered movement and does not realise the blessedness that comes in the wake of universal compassion. This is not the negation of life, rather its completed fruition emerging into its utmost expansion and finest concentration.

Pleasure may come to one who's sad at heart ;
Sadness may follow where the heart is pleased.
Who so hath left the world—know this, O friend—
Neither feels pleasure, nor is sad at heart.

—*Devata Sanyutta.*

# LORD BUDDHA—THE FIRST LIBERATOR OF SLAVES

By Bhikkhu Metteya

The history of slavery is heart-rending. Alas! how can man, who ought to save his brother, sell him? How can man, who ought to liberate his brother, make him bondman, cribbed, cabined and confined?

It is a shame to man that slavery ever existed in the world.

And it is the singular glory of our Lord that He alone, of all religious teachers, liberated His brothers and sisters who were slaves, and begged of the world to refrain from the slave trade and from enslaving others.

One's heart quivers as one reads the history of slavery and the slave trade in Europe, Africa and America.

Aristotle, the teacher of Alexander the Great, held slavery to be necessary and natural, and the later moral schools of Greece scarcely concerned themselves with this institution at all which brought innumerable sufferings to poor and innocent men, women, and children. Generations of labourers were shut out from the most rudimentary human rights and suffered infinite wrongs.

In Epirus,—where Asoka, the disciple of the Lord Buddha established hospitals both for man and his dumb brethren,—after the victories of Acmilius Pallus 150,000 captors were sold as slaves. Julius Caesar, on a single occasion, sold 63,000 captives in Gaul.

By the original Roman Law the owner was given absolute dominion over the slave, which extended to his disposal over him of life and death. The number of slaves possessed by rich Romans was enormous. Some individuals were said to have possessed ten thousand. In one day ten thousand slaves were sold by Roman slave merchants in the Ægean Island of Delos.

In 71 B.C. in Italy, 60,000 slaves and peasants, who rallied round Spartacus and attempted to overthrow the Roman slave system, were cut to pieces and Spartacus himself died fighting.

The Celts enslaved their Saxon captives, and the Saxons avenged themselves by enslaving Celts. The serfs of early Britain were forced to wear a metal collar, on which were inscribed their own and their master's names. In Scotland, down to the eighteenth century, this kind of collar was worn by those condemned by the state to be "perpetual servants".

Recently, in the *News of the World*, the Rt. Hon. Mr. Winston Churchill disclosed the sad fact that "over 6,66,000 slaves were held by ministers of the Gospel of the different Protestant churches".

"St. Thomas Aquinas", says G. C. Coulton in his *Social Life in Britain*, "expressly defends servitude as economically expedient. Servitude was recognized and enforced by Canon Law; churchmen, especially monks, were always among the richest holders of serfs."

For many centuries slaves were freely bought and sold by dignitaries of the Christian church. In 1051 a Church Council held at Rome directed many unhappy women to be enslaved and held for the benefit of various churches. In 1029 Pope Urban II published a decree reducing many other hopeless women to slavery.

In Westermarck's *Origin and Development of the Moral Idea* we read that Christian clergymen and Christian missionaries were among the slave-holders, and that churches were supported from slave property.

The story of Negro slavery is a sadder one.

"This new slavery", writes Mrs. H. B. Bonner in *Christianity and Conduct*, "with all the attendant horrors and cruelties of slave raids, slave ships, and slave markets, was inaugurated by that pious mariner, John Hawkins, whose slave vessel, the *Jesus*, sailed for West Africa on its first voyage to kidnap Negro slaves. This was in October, 1564, under the blessing of Almighty God.

"Negro slavery was recognized by all the Christian governments of Europe and America; it was supported by the great bulk of the clergy.

"George III, hereditary Defender of the Faith, always upheld slavery and regarded its abolition with abhorrence. He even issued an injunction under his own hand commanding the Governor of Virginia, under pain of the highest displeasure, to assent to no law by which the importation of slaves could in any respect be prohibited or obstructed.

"It was not Christianity which freed the slave: Christianity accepted slavery; Christian ministers defended it; Christian merchants trafficked in human flesh and blood, and drew their profits from the unspeakable horrors of the middle passage. Christian slave-holders treated their slaves as they did the cattle in their fields: they worked them, scourged them . . . . and sold them. . . . . In America Thomas Paine was the first person to publicly advocate the emancipation of the slave, and the work was taken up and carried to success three quarters of a century later by Abraham Lincoln. Lincoln was certainly not an orthodox Christian; at most he was a Deist, and it is extremely doubtful whether he was even that. He was an eager reader and admirer of Thomas Paine and of Volney; he himself wrote an attack upon Christianity. So general was the Christian opposition to ablition in the United States that even in Boston itself all the churches and the schools, which were at that time under the churches, were closed against the anti-slavery advocates.

"The curse of slavery has left behind it in the United States a colour problem of the utmost gravity, for which the church does not even attempt to find a solution. Much is

heard of the Christian ideal of the brotherhood of man; but at the World's Sunday School Convention, held in Washington in 1910, coloured Sunday-school teachers and pupils were forbidden to join their white 'brothers' in taking part in the demonstration.

"Christianity has been no less guilty in its condonation of the allied traffic in indentured coolies, the history of which, although overshadowed by that of its sister slavery, is, nevertheless, one of sickening horror."

In volume No. 4 of The Thinker's Library we read: "The professors of Christianity for ages supported slavery; the Old Testament repeatedly sanctioned it by special laws; the New Testament has no repealing declaration."

"It was a Christian king, Charles V, and a Christian friar, who founded in Spanish America the slave trade between the Old World and the New."

"For almost 1800 years, Christians kept slaves, bought slaves, sold slaves, bred slaves, stole slaves. Pious Bristol and godly Liverpool, less than hundred years ago, openly grew rich on the traffic. During the ninth century Greek Christians sold slaves to the Saracens. In the eleventh century prostitutes were publicly sold as slaves in Rome, and the profit went to the church.

"Wilberfore, whilst advocating the abolition of slavery, found the whole influence of the English Court, and the great weight of the Episcopal Bench, against him. George III, a most Christian king, regarded abolition theories with abhorrence, and the Christian House of Lords was utterly opposed to granting freedom to the slave.

"In 1923 the *Royal Gazette* (Christian) of Demerara said: 'We shall not suffer you to enlighten our slaves, who are by law our property, till you can demonstrate that when they are made religious and knowing, they will continue to be our slaves'.

"When abolition was advocated in the United States in 1790, the representative from South Carolina was able to plead that the southern clergy 'did not condemn either slavery or the slave trade'; and Mr. Jackson, the representative from Georgia, pleaded that 'from Genesis to Revelation' the current was favourable to slavery. The men who advocated liberty were imprisoned, racked, and burned, so long as the church was strong enough to be merciless.

"The Rev. Francis Minton, Rector of Middlewick, in his recent earnest volume* on the struggles of labour, admits that 'a few centuries ago slavery was acknowledged throughout Christendom to have the divine sanction'.

"The institution of slavery was actually existent in Christian Scotland in the seventeenth century, where the white coal workers and salt workers of East Lothian were chattels, as their Negro brethren in the Southern States thirty years since; they 'went to those who suc-

* "Capital and Wages," p. 19.

ceeded to the property of the works, and they could be sold, bartered, or pawned'.†

" 'There is', says J. M. Robertson, 'no trace that the Protestant clergy of Scotland ever raised a voice against the slavery which grew up before their eyes'."

"Slavery," says Guizot in his *European Civilization,* "existed for a long period in the heart of Christian society, without causing particular astonishment or irritation."

In Morley's *Life of Gladstone* we read that slavery, as John Gladstone said to Sir Robert Peel in 1830, was "a system that an overruling Providence has seen fit to permit."

The early history of Islam in India is also one connected with slavery. Mahmud of Ghazni, after the massacre of thousands of innocents of the city of Mathurā took many to Ghazni to be sold as slaves.

At Bundelkhand he killed the famous Rajput hero, Candrapāl, and returned in triumph to his capital with spoil in gold, silver and gems beyond the wildest dreams of avarice, and so many slaves that Ghazni became the most notorious slave-market of the period and, alas! "the countries of Māwarān-n nahr (Turkestan), 'Irak and Khurāsān were filled with them, and the fair and the dark, the rich and the poor were commingled in one common slavery."‡

The world would not have suffered so, if it had accepted the Teachings of the Most Merciful One: it would not have practised so shameful and so cruel a trade as slavery.

"Buddhism", says Robert Blatchford in *God and My Neighbour,* "abolished slavery and religious persecution; taught temperance, chastity and humanity; and invented the higher morality and the idea of the brotherhood of the entire human race.

"The Buddhists taught a religion of humanity and universal brotherhood before the Christian era; and not only they taught religion, but put it into practice, which the Christians never succeeded in doing, and cannot do to-day.

"And, moreover, the Buddhists did not spread their religion of humanity and brotherhood by means of the sword, and the rack, and the thumb-screw, and the faggot; but the Buddhists liberated the slave, and extended their loving-kindness to the brute creation."

Two thousand five hundred years ago the Blessed One, the Benign One, the Most Merciful One, begged of the world to refrain from slavery and from the slave trade, and behold, the land that He trod in journeying, became the very Home of Liberty where the Law of Love reigned supreme. Although the ancient Hindu books mention many kinds of slaves,§ Megasthenes,—the Greek

†"Perversion of Scotland", p. 197.

‡ Quoted in E. B. Havell's *History of Aryan Rule.*

§ Manu mentions seven kinds of slaves, and Narada fifteen.

Ambassador at the Court of Chandragupta, the grand-father of Asoka,—wrote :

*"Indians do not use even aliens as slaves, and much less one of their own countrymen."*

Having liberated slaves, the Lord Buddha begged of the world to love servants even as if they were their own children, yea, to share with them even the rarest delicacies, and more than two centuries after the attainment of the Great Peace by the Master, the pious Asoka, to whom the Dhamma was dearer than life, wrote in his Ninth Rock Edit :

*To avert evil, and to secure blessings, people perform ceremonies, high and low.*

*In calamities, marriages of sons and daughters, births of children, departures from home—on these and other occasions people perform numerous ceremonies.*

*Now ceremonies should certainly be performed. But that sort bears little or no fruit.*

*'This, however, is productive of Great Blessings—which is connected with the Dhamma', and these are the beneficial practices connected with the Dhamma, viz.:—*

*Proper treatment of servants and employees, ministering to teachers, restraint of violence and loving-kindness towards living beings and pious liberality towards holy men.*

*These and such others are called Dhamma-Mangalas, Festivals of the Dhamma.*

Ministering to the lowliest, the poorest and the weakest first,—is the law of the Buddhas; and *Asoka, who learnt the Dhamma from Arahats, mentions the pious and kind treatment of servants and employees as the chiefest Dhamma-Mangala.*

In the Eleventh Rock Edict too, the benign emperor says :

There is no gift equal to the gift of the Dhamma. There is no gift equal to acquainting men with the Dhamma, to the distribution of the Dhamma, to making men kinsmen of the Dhamma.

Herein does it consist—*in proper treatment of servants and employees,* obedience to mother and father, pious giving to friends, companions, relations and holy men, and abstention from slaughter of living beings.

Therefore this is to be preached by father, son, brother, master, friend, comrade, and even neighbour—that this is an excellent practice, that this is a pious duty to be performed.

Thus doing, he wins this world beyond, by this *Dhamma-dāna.*

Again, in extolling the virtues of the people of Kāliṅga, the pious emperor says they practised proper conduct towards servants and dependents.

In the Seventh Pillar Edict we read :

*Whatever good deeds I have done, seeing my example, those good deeds mankind also have performed and will perform.*

*Whence follows that they have grown and will grow in the virtues of obedience to mother and father, hearkening to teachers, reverence for the aged, pious love and proper behaviour towards the Holy, and*

*kind treatment of the poor and wretched, yea, even of servants and labourers.*

Verily, mankind has greatly progressed in righteousness, in compassion towards living beings, and in complete abstention from the killing of animate beings.

For this purpose has this Edict been engraved that, so long as sun and moon endure, my children, grand-children, and all descendants of mine should follow the Dhamma.

For those who follow the Dhamma will attain happiness both in this life and in lives to come.

Thus in ancient days, all who loved the master loved the lowly and ministered to them with merciful hearts.

Anāthapindika, the chief lay-disciple of the Blessed One treated his servants and employees as if they were his own children.

Once on a holy day it happened that a servant of the pious Anāthapindika fell ill, and the treasurer, who had undertaken to observe the fast day precepts and who that hour was seated in meditation, on hearing the news of the illness of his servant, went to him, taking the four sweet medicaments in his own hands, and enquired, saying:

"What is wrong with you, my son?" And the servant told him the cause of his illness.

"If so, get up my son, and eat this," said the kindly Seṭṭhi.

The female Arahant Puṇṇā was formerly a slave girl of Anāthapiṇḍika. Rajjumālā, the servant girl who, unable to bear the sufferings inflicted on her by her mistress, went to the woods with the thought of committing suicide, was made a saint by the Blessed One and that same day the Brahman of the house in which she had suffered hardships and humilities, adopted her as his own daughter.

When a band of Sākiyan princes came to the Blessed One, accompanied by Upāli, their barber, the Blessed One ordained the latter first, and His own high kinsmen afterwards, and the princes had to regard their own erstwhile barber as their elder and to bow down at his feet.

Again, the Lord Buddha made this same Venerable Upāli the authority on the Vinaya.

The saintly Visākhā also loved her servants as a mother loves her children. Yea, so full of pity was she that when her mare brought forth a foal at midnight, she hastened to the stable and nursed the dumb mother and child with her own hands.

Ever since the introduction of the Buddha-Dhamma this noble Law of Loving-kindness reigned supreme in Lanka too. King and commoner practised the Dhamma preached by the Blessed One.

That gentle king, Aggabodhi the Eighth, says the Mahāvangsa, once addressed one of his servants with the word *dāsa, servant,* and being grieved at his own harsh language towards the man, he requested the servant to use the same word *dāsa* to his own majesty. Further, he persuaded his mother to offer him up as a servant

to the Sangha, and he got back his liberty by making an offering.

Robert Knox speaks with admiration of the great kindness shown by the Sinhala to their servants. The Sinhala, says Knox, always helped their servants to rise. More than a hundred years ago, the Board of Commissioners appointed to report on the state of servants in Ceylon, made the happy declaration that cruelty to a servant was scarcely known, and that servants were *"treated more as adopted dependants of the family than menials"*. In no part of the world did the system exist "in a milder form than here". Only a few years ago, in replying to a question in the House of Commons, Lord Passfield declared that no system of child slavery existed in Lanka, the Isle of the Dhamma.

In the Anguttara Nikāya the Blessed One begs of His lay-disciples to minister to their sick servants, employees and messengers, giving them proper medicine and food and all necessities.

In the Dhammapāla Jātaka the Lord begs of His lay-diciples to work for the spiritual welfare of their servants.

*"Even our men-servants and maid-servants delight in good works,"* says the good Brahman Mahā-Dhammapāla in that noble Jātataka. *"They grow in virtue, charity and wisdom, and living happy in this world, after death in heaven do they rejoice.*

"Guarded by our own goodness, we make our lives peaceful and happy.

"And we live long. Such a thing as the death of a young one is unknown in our family."

Again, in Sigālovāda Suttanta, the Merciful One begs of the world to be very kind towards servants,—

*to assign them work according to their strength ;*

*to supply them with proper food and wages ;*

*to tend them tenderly in sickness ;*

*to share with them even the rarest delicacies ;*

*to grant them constant relaxation so that they need not work the live-long day, and special leave with wages, extra food and adornment for festivals.*

May all lovers of the Master preach and practise these noble duties, and love the Master by loving the poor and the weak. May they make their servants happy in this life, and happy in the next.

May they lead them even to Nibbāna.

May all living beings be happy!

Let him have faith, be gentle, share his goods
With others, and be effable of speech.

*—Devata Sanyutta.*

# AND BUDDHA SMILED

By Muriel Jeffries Hurd.

I sought and found an aged tree
To sit beneath and meditate
And delve beyond the mystic veils
Surrounding birth and life and fate.
Then Buddha-wise I searched within
My secret introspective mind
To contemplate the spirit planes
Reincarnations . . . trends in kind.
I dropped a strand of consciousness
Into subconscious depths as well ;
Though straining every faculty
To trace it as it slowly fell.
I never knew that hours could seem
So timeless . . . . turning on and on,
Like opalescent looms of thought
That idled in the cosmic dawn.
Somewhere I lost perspectives clear ;
My transient mind refused to pause
With one idea long enough
To comprehend effect and cause.

Then, too, there were diversions small,
The mottled Paisley of the leaves
That moved and dappled over me
In oriental filigrees . . .
I marked that rank and file of ants . . .
And ants . . . like coolies in the sun
Climbed up the crenelated hills
Of ancient earth. I watched them run
And marvelled where nature's labored plan
Endowing, with such strange results,
And with an overwhelming urge
To toil . . . while men considered cults.
My occidental restlessness
Would not permit me seven years
Nor days, to sit and contemplate,
I found myself assailed by fears

That never could I fathom depths
Of thought, if I were so beguiled . . . .
So easily misled by ants . . . .
And sensed that Buddha knew . . . and smiled.



# "OUR DOCTOR'S STORY"

By Frank R. Mellor

"All is created by the mind", which, perhaps, is the reason why "Our Village", its people, animals and its inanimate things are of such intense interest to me.

"Our Doctor" is no exception to the rule. Fortunately I have never yet met him in a professional capacity, but in ordinary social intercourse the "bedside manner" is completely absent. Still, as Shakespeare says, "All the world's a stage", so most probably he is an adept in his part. But in ordinary times his merry eyes twinkle behind his spectacles, and his face is graven with lines made by much laughter and good humour.

I can imagine him in a previous incarnation, skilfully bandaging a cut and at the same time listening with a perfectly straight face but a twinkle in the eye, as the fellow explains how his scythe slipped in the ten-acre field. And then, the next morning, his smiling surprise as the servant maid shows him the the keg of French brandy which she found on the doorstep when she opened the door.

In an earlier age, I can see him, still twinkling whilst he tells his patient, a big over-fed fellow, that only by taking a pilgrimage on foot to the shrine of Saint Thomas a' Becket at Canterbury, can his dyspepsia be cured.

Like most of the male population of Our Village, the sea has claimed her tribute from him and the story that follows is of a time when as a young man at the begining of his career, he was sailing as medical officer in a small steamer which traded from Calcutta, down the coasts of Burma and Siam, through "The Straits", and as far north as Hong Kong, taking passengers and cargo wherever sbe could get them.

A comfortable little steamer was "The Enigma", as for the purpose of this story we will call her. She was owned by a rich Parsi, who though he dearly loved making money, yet had consideration for those who helped him to earn it. The ship was well-built, well-found and the food, both fore and aft, was better than a sailorman has any right to expect or usually gets. She carried four or five cabin passengers when she could get them and was always crowded with Indian and Chinese coolies, travelling to the different small ports at which she called, and she would call at any port no matter how small, if there were sufficient passengers to make it worth while.

The officers were as nice a crowd as one could wish to meet. The crew, with the exception of the quartermaster, the carpenter, the supercargo and the steward, were Lascars. It is of the steward that this story is written.

The steward (John Jones was his name on the ship's register but he would answer to no other name than steward), was, as his name denotes, a Welshman. He was of the evangelical type, middle height—pale, thin face, flashing eyes and a mop of thick black hair. His chief characteristic was his silence. He went about his duties quietly and stealthily as a cat and, except in the way of business, not a word passed his lips. Once a new second mate called him Taffy and attempted a joke about his nationality. The steward just looked at him, and the joke died frozen upon the mate's lips, never to be repeated. Yet, as the captain luridly asserted, he was the best steward that had ever sailed in "The Enigma", and his equal was not afloat. He seemed to know what was wanted even before the wish was expressed.

One sultry evening when the doctor was sprawling in a deck-chair and gasping in the moist heat, he felt a keen desire for a "peg" (whisky and soda in the tropics), but was too lazy to get up and get it. He was making up his mind to get up and go to the steward's "cubby hatch", when on turning round to make the effort, he was surprised to see the steward standing at his elbow with the required drink on a tray. Full measure too, for no quarter bottles went back into the steward's pantry. You paid for a bottle and you got a bottle, which is such a rare thing on board ship as to be almost a miracle. "By Jove steward! You're a wonder", said the doctor taking the drink and then thought no more about the curious coincidence.

It was part of the doctor's duty to go forward amongst the deck passengers each day and to see that all was well with them. On these occasions the steward accompanied him carrying a tray of medicaments. After a few days, the doctor noticed that as he passed amongst the huddled throng of Indians, the whispered word, "Sadhu", passed from lip to lip. He was fresh out to the East and knew no Hindustani, so took the word to mean "doctor", but wondered that they should keep repeating a self-evident fact.

One day, after dinner, when he was conversing with the captain over their coffee, the Doctor mentioned this fact and was surprised to hear the captain give vent to a roar of laughter, rolling in his chair and growing purple in the face. "Well, that's a good one!" he roared as soon as he could gain sufficient breath to do it. "Why, you Blighty wallah", he ejaculated. "It's not you they're talking about, it's the steward. He's something or other in their religion and every time we ship a batch of Indians they make the same fuss of him. I suspect they pick this ship because he's on it. We carry more for'ard passengers than any other ship in the line."

The following day, the doctor's curiosity prompted him to ask the the steward why the for'ard passengers called him "Sadu". "They are ignorant children," he said and then shut up like an oyster, refusing to say anything more than the "Yessir" and "Nossir" that his duties demanded.

About a month later, when "The Enigma" was on her homeward journey, the steward fell sick. Not sick enough to compel him to escape work, for he was one of the class who work until they drop, but ill enough for his thin face to become even more drawn and a pallor to spread around his mouth. He did not complain but one night the doctor found him clinging to a stanchion with one hand, unable to serve the tray of drinks he was holding. The doctor took the tray from him and insisted upon serving the drinks himself and taking the steward to his cabin for examination. The doctor told me the name of the disease in Latin, which I was unable to catch but, in plain English it was "Disorded action of the heart". He dosed the steward with the usual remedy and was pleased to see that he responded very quickly to the treatment, after the manner of one unused to stimulants and drugs of any kind. In a short time he was able to perform his duties without any further trouble.

A week or two after the steward's recovery, the doctor was smoking his after-dinner cigar, looking up to the great big stars which seemed so near but which in reality were so very far away and listening to the steady throb of "The Enigma's" propeller as she rolled along at her eight knots per hour northwards along the coast of Siam. It came into his mind how on a former occasion he had brought the steward to his side by merely wishing it and he determined to see by experiment whether he came by accident or not, concentrating his mind fixedly, he wished for a "peg", visualising the whisky, the syphon of soda and the steward standing at his side, tray in hand. Sure enough, after a few moments, when he looked up, the steward was there with the required drink. "How did you know I wanted that, steward," demanded the doctor in astonishment. "I did not know that you wanted it, Sir", rejoined the steward. "But it's a sultry night and seeing you sitting there alone, I thought you would like it." "Come, steward," replied the doctor. "You know that's not true. Tell me how you do it. I'm a doctor and I'm interested." "Sorry Sir," said the steward, "I do not understand." And turning on his heel he went back to his cubby hole in his usual noiseless fashion.

The following evening the doctor tried the same experiment but though he concentrated his mind until the perspiration started on his forehead, nothing came of it. The steward was not to be caught twice in the same way.

It was several evenings later when, the doctor having called for his "peg", the steward brought it to him and, the doctor, more as an

opening for further conversation than for any other purpose, asked him how he was feeling now.

"I am dying, Sir", answered the steward calmly and without a trace of emotion.

"Dying!" gasped the doctor, sitting upright and staring at the man. "The dickens you are. What's the matter this time?"

"Nothing Sir, except that I am dying", replied the steward with about as much emotion as if he was taking an order for drinks. "What nonsense!" cried the doctor. "Here come into my cabin and let me examine you." And so he took the steward by the arm and marched him to his cabin.

An examination showed that as far as the doctor could ascertain, the steward was in perfect physical health. Looking up and laughing the doctor said, "Why man! there's nothing the matter with you. You're good for another twenty years so don't let us hear any more about dying". "Yes sir," replied the steward. "All the same, I shall die before we sight the Shwe Dagon."

After this the doctor made a practice of sounding the steward each evening, but never could he find the slightest sign of approaching death. At last, one evening, after the usual examination, he lost patience and roundly told the steward, in very uncomplimentary language, what sort of man he took him to be. The steward listened calmly and without the slightest trace of annoyance to the doctor's outburst, and when it had ceased, said quietly and without the least resentment, "Yessir. Nevertheless I shall die to-morrow at midnight. "All right," said the doctor, now rather ashamed of his outbursts, "I'll be there to see you off."

About eleven o'clock the following night, the doctor went to the tiny box of a cabin where the steward slept. He found him sitting in a deck chair, apparently quite calm and collected. "Well steward," said the doctor, "I've come to see you off." "Thank you Sir", replied the steward. "Perhaps you will excuse me from talking. I wish to meditate."

The doctor laid his hand upon the steward's wrist. His pulse was beating strongly and regularly at eighty to the minute and, as far as he could see, there was not the slightest reason why it should not go on for another fifty years. The remainder of the hour was passed in silence. Nothing was heard but the "chug' chug" of the propellor, the creaking of the ship and the usual ship's noises. "The Enigma" was nearing Rangoon and the swell off shore caused her to roll slightly. It was a sultry night and so hot in the steward's cabin that the doctor was bathed in perpiration, and he longed for a breath of fresh air and a "peg". But this was a case and he determined to remain at the steward's side until midnight and see what would happen. Every ten minutes or so he felt the steward's pulse and each time found no change ; it beat fully and regularly as in a healthy man.

As for the steward, he sat erect in his deck chair, his eyes were half closed and he scarcely seemed to breathe. His hands were crossed in front of him with the palms upward and his legs were crossed at the ankle.

At five minutes to twelve there was no sign of heart faillre. At fifty-nine minutes past eleven the pulse was beating full and strong. At eleven fifty-nine and a half minutes there was no sign of change and then, exactly at midnight the steward's pulse suddenly stopped, he fell back in his chair, his jaw dropped and the steward was dead. The doctor although he was then young in his profession had seen many deaths, but freely admits that this one shocked and frightened him.

When the death was reported to the captain he would not at first believe it. But when he had seen with his own eyes that the news was true, he gave vent to a string of oaths which could not disguise the fact that he was deeply touched. "The Enigma" was so close to port that the captain decided that the funeral should take place ashore.

After the last toilet of the dead had been performed by the carpenter, the doctor went into the steward's cabin for a last look at his friend, for he could think of him in no other light. He stood for some time looking down on the pale, calm face of the corpse, trying to fathom the meaning of this strange happening and meditating upon the immortal mystery of life and death. He must have stood longer than he thought for when he went on deck the dawn was breaking, "The Enigma" was entering the Irrawaddy River, and the morning rays of the sun were falling upon the golden spire of the Shwe Dagon Pagoda.

No sooner had "The Enigma" tied up to the quay side than a stout well dressed Burman made his way up the gangway and addressing the captain, said, "Beg pardon, Captain Sahib, I undertaker, come to cremate Steward." "Cremate Steward!" blurted out the captain, "How do you know he's dead?" "No knowing anything, Captain, Sahib", replied the undertaker. "Pongee (Buddhist monk) say bring body and burn him. Him Holy Man. Here papers."

All the necessary papers were in order and there was no reason why the captain should object, so the mortal remains of the steward were taken away by the undertaker and his men who had been waiting on the quay. He had been liked by the ship's company, so they covered his poor remains with a Union Jack and stood bare headed in two ranks whilst the body was borne from the cabin to the quay. More they could not do.

The mystery of why the steward died and how the Pongees knew that he was dead has never been solved, as far as the doctor knows. Nothing happened to "The Enigma", its crew or the new steward who was appointed in his place. As far as could be seen his death made no

difference but as every cause has an effect and every effect a cause, there must have been a reason for it. Peace be to him, and may he be reborn the better for his sojourn on this earth. His epitaph is:—"He was the best steward who ever served aboard "The Enigma"."



# ENTRY OF BUDDHISM IN CHINA

By Dr. Dinesh Chandra Sircar, M.A., Ph.D.,

The Chinese Buddhist pilgrims, Fa-hien and Hiuen-tsang who visited India respectively in the fifth and seventh centuries A.D., are well known to all students of Indian History. It is however not quite well known in our country that Buddhism was an important factor in the religious life of China in the early centuries of the Christian era and that there was a time when very brisk intercourse existed between India and China, especially between the Buddhist communities of the two countries. There were, like Fahien and Hiuen-tsang many other Chinese pilgrims who came to India to visit Buddhist *Tirthas* or holy places like Lumbini the birth place of Lord Buddha, Mahabodhi (Bodhgaya) where he attained enlightenment, and Sarnath where he preached his doctrine. A large number of Indian Buddhist monks also visited China. The names of many of them are remembered in connection with the help they rendered in translating numerous Indian Buddhist texts into the Chinese language. As an introduction to the fascinating subject of the relations existing between India and China from the earliest time down to the thirteenth century A.D., we intend to give in the present paper a short account of the early history of those relations with reference to the entry of Buddhism into the holy land of the Chinese people.

According to competent authorities, the Chinese received Buddhism from Central Asia and not directly from India. The tradition regarding the relation of Photan with Asoka (C. 273-232 B.C.), the great Maurya emperor of India, is usually regarded as unauthentic. It is however certain that the Buddhist faith was quite familiar all over the dominions of Asoka which certainly included Kashmir and parts of Afghanistan. Buddhism was originally a local religion of Eastern India ; it assumed a cover of *digvijaya* from the time it received the patronage of Asoka, one of the most powerful monarchs of the world in the 3rd century B.C. We do not know whether Asoka was directly responsible for the spread of the new faith in Central Asia. There is however evidence to show that Buddhism was well known in some parts of that region, e.g., in the Yuetchi country near the Oxus, as early as the first century B.C. It was firmly established in many countries of Central Asia during the time of the Kushan kings belonging to the Yue-tchi stock. Some of these kings, like Kanishka I and his successor

or Kanishka II, who ruled in the 1st and 2nd centuries A.D., were not only great patrons of Buddhism, but they actually ruled over a wide empire comprising the greater parts of Northern India and Central Asia.

According to Chinese Buddhist tradition, the earliest foreign Buddhist missionaries, Che-li-fang and 17 monks, entered the Chinese capital during the reign of Che-Houang-ti (246-209 B.C.) of the Tsin dynasty. Scholars doubt the genuineness of this tradition, though Che-Houang-ti the real founder of the Chinese empire, is known to have tried to come into contact with the barbarians of the western countries. In this connection it is interesting to note that Che-Houang-ti was a contemporary of Asoka Maurya whose zeal for the propagation of his Dharma, undoubtedly connected with Buddhism, is well known, and who is traditionally known to have had relation not only with Kholan in Central Asia, but also to have sent Buddhist missionaries to Suvarnabhumi in the Far East. It is however impossible in the Present state of our knowledge to press the point any further, though it must be admitted that the traditions support one another to a certain extent. It should also be noticed that *China*, the Sanskrit name of China, is found in the canonical work *Buddhavamsa* (ascribed to the 1st century B.C.), the *Arthasastra* of Kautilya (not later than the 2nd century A.D.) and in the Nagarjunikonda inscriptions of the Ikshvaku king Virapurushadatta (C. 250-75 A.D.)[1] Sanskrit *China* is apparently derived from the name of the *Tsin* dynasty,[2] and the early use of the word in India would point to the early Tsins (B.C. 255 or 221-206) rather than to the late Tsins (Western 265-316 A.D. ; East-era 317-420 A.D.).

During the reign of Emperor Hioo Wou-ti (140-80 B.C.) of the early Han dynasty, the celebrated mission of Khang-K'ien was sent to the western countries with a view to find allies against the increasing power of the Hiung-un. In 138 B.C. Tchang K'ien was sent to the great Yue-tchi people who were then living in the upper valley of the Oxus ; but he could reach the Yue-tchi kingdom only after 12 years of captivity in the hands of the Hiung-nu. Though this mission was politically unsuccessful, Tchang-K'ien's report presented to the Emperor in 126 B.C. contained what is supposed to be the first Yuan (Ferghana), Ngan-si (Parthia), Ta-hia (Bactria), etc. When the Chinese ambassador was in Bactria, he was surprised to notice the bamboo and cloth of Yunnan and Sseu-tchionan in South China and to know that those things were taken to Afghanistan by caravans who came across the rich and powerful country of Chen-ton

---

[1] *Chīna* is also mentioned in early Pāli works like the *Apadāna* and *Milinda-pañho;* but their dates are not definitely settled.

The name of the Tsien or Si-han (the former Western Han) ; 206 or 201 B.C. —9 A.D. may possibly also be suggested.

(Sindhu-India). From this time, the Chinese tried to keep up their connection with the Western countries and with this end in view the Han Emperor Won-ti conquered and annexed the western territories of Leang-tcheon, Kantcheon, Soutcheon and Fouen-houang.

The Chinese came into direct contact with Buddhism at least during the time of the later Hans. In B.S. 2, during the reign of Ngai-ti, the Chinese ambassador received a Buddhist text from the Yue-tchi court and sent it to China. According to tradition, the Indian missionaries Kasyapa Matanga and Dharmaratna were in the Yue-tchi country where the Chinese ambassador met them. The works which they transmitted to China were not translations of original works, but were brief expositions of the fundamental doctrines of Buddhism, meant for pure propaganda in a foreign country. Kasyapa Matanga and Dharmaratna went to China in 68 A.D. during the reign of Ming-ti who is said to have dispatched, as the result of a dream, two ambassadors named Tchang-K'ien and Tsin-ming to the Western countries in quest of the Law of Buddha. It is supposed that the earliest Buddhist monastery in China, the Po-ma-sse (the white horse monastery) was founded at Lo-yang at this time by these Indian monks.

But the cause of Buddhism did not flourish, because communication of China with Central Asia and other western countries was not sure and safe. Good communication with the west was established only after the Central Asiatic campaigns of the celebrated Chinese general Pan-ch'ao (74-102 A.D.) and his son Pan-yong (124 A.D.) when the Hiung-nu were completely subdued. From this time we notice a regular flow of Buddhist missionaries into China from India and other western countries. The earlier monks came from the Persian region, and Ngan Che-Kao (Lokottama) supposed to be an Arbacid prince of Parthia, reached Lo-yang in 144 A.D. It was he who revived the tradition of the white Horse monastery and was responsible for the rapid spread of Buddhism in China during the 2nd century A.D.

It is not known whether the early Indian monks reached China by the Central Asian routes or the eastern sea route or the route of the upper Irrawaddy and the valley of the Yunuan. The upper Irrawaddy route is found open from the 1st century A.D. (but as we have seen it was certainly used in the 2nd century B.C.) and the maritime route was used in the 1st—2nd century A.D. India was already known to Tonkin (Kiasche) in the 2nd century A.D. It is however as yet unsettled as to when the eastern routes were used for the first time.

Buddhism flourished in South China in an independent way. There are reasons to believe that already in 65 A.D., a number of Buddhist monks and *Upasakas* existed in the valley of the Blue River. When the school of Ngan Chekao flourished at Loyang, Buddhist propaganda active in Kiang also proves the existence of Buddhism in

South China. Meou-tsue who was born in the period 165-70 A.D., and retired to Tonkin in 189 A.D. was there converted to Buddhism. His monumental work in defence of Buddhism against its critics was also composed there. Buddhism was quite well known in different parts of South China before the rise of the Won dynasty in 222 A.D. K'ang Seng-houci who went to Nanking, capital of the Won dynasty, in 241 A.D. is said to have been the first to propagate Buddhism in the Won kingdom. He was the founder of the monastery called Kieutch'onsu (the first monastery).

In 285 A.D. the three different Chinese kingdoms were united under the Tsin dynasty (280-317 A.D.). It is during the rule of this dynasty that Buddhism became a dominant factor in Chinese religious life. Emperor Wonti (265-90 A.D.) exhibits great interest in the Indian religion and a number of Sangharamas were constructed under his order. Emperor Min-ti (313-16 A.D.) built at Tchang Ngen two monastries called the T'onghin-sse and the Po-na-sse. It is said that during the rule of the later kings of the Tsin dynasty, there were 180 Buddhist converts in the two capitals Nanking and Tchang-ngan and no less than 3700 Buddhist monks in China. It is also said that during this time 13 translators translated into Chinese as many as 73 volumes of original Buddhist texts. By the end of the 4th century the number of temples swelled to 17068 while 263 volumes had been translated by 27 translators. The number of Indians at the time is not known. It is however said, that there were 3000 Indian monks in China about the beginning of the 6th century.

The Hun occupation of the territories to the North of the Blue River in the beginning of the 4th century, proved to be a great help to the spread of Buddhism in China. At this time Ye Tchang-toe-fou in Honan) was growing to be a great centre of Buddhist learning. The monk Fo-to-teng (Buddha-dana?) who had gone twice to Kipin (the country comprising Kofiristan and parts of North Western India) for the study of Buddhist Sastras, gained very great influence over the foreign kings. After the accession of Foukin in 350 A.D. Chinese Buddhism received a great patron. He brought from Siang-Yong to Tchiang-ngan the great monk Tao-ngan, pupil of Buddhadana, and encouraged the work of translation in all ways. Tao-ngan inaugurated a new epoh in the history of Chinese Buddhism. He was a great scholar and a severe critic, and he had received religious teaching from a teacher who represented Indian traditions. This monk, for the first time, personally supervised earlier translations. It is under him that foreign monks like Gautama, Sanghadeva, Dharmanandin and Sanghabhuti, translated into Chinese a large number of Indian Buddhist texts in the period between 381 and 385 A.D.

Thus the holy Bodhi tree that had been planted in Central Asia lent one of its branches to China where it

grew to be a splendid tree watered for many centuries by Buddhist monks of China and India and other foreign countries. After the 13th century, however, this nurturing by foreign monks ceased and the tree was left to the care of the Chinese alone.



# The Late Ven. Dewamitta Dhammapala

THE FOUNDER'S NINTH DEATH ANNIVERSARY

The noble never die, they as others, follow the law of nature: they are born into this world,



they stay and perform their life's labours and they go hence. But the heritage that they bequeath to the world lives forever: Their words, their selfless acts which bear fruit long after their personality is no more with us in the flesh. And yet, are they ever absent? No, in the silence we feel their presence, feel them still guiding the work they undertook during their lifetime.

And so we once more see the day when our friend, Dharmapala, the Defender of the Faith, left the earth-world. And a Defender of the Faith he was indeed. Undaunted by all obstructions, he laboured on, ever fearless and filled with determination. There was no obstacle that he did not overcome in time. Perseverance paved the way and will-power mastered the task and brought the undertaking to completion.

There will be no condolence meeting on the 29th, which marks the day of his departure. The event will be celebrated on the 17th of September, which marks also the day of his birth, with the usual ceremonies and meetings by the M. B. S.

# Passing away of Rev. Bhikkhu Nyanasri Oggayana

With deep sorrow we announce the death of the Rev. Bhikkhu Nyanasri Oggayana. He passed away on 21st March, 1942. He was a Bengalee by birth and embraced Buddhism in 1936, while on a visit to holy Isipatna, Sarnath. Thereupon he went to Ceylon where he received his ordination as member of the Sangha. He was a cultured man and his death is a great loss to the Mahabodhi Society. For two years he served as Bhikkhu in charge of the Mahabodhi Society Temple in Delhi where he did much useful work. Later he served in the same capacity at the Society's temple at Buddha Gaya. Nor were his activities entirely limited to Buddhism, he served the Hindu cause as well. For about a year he held the post as President of the Working Committee of the Central Hindu Mahasabha at Delhi.

At his deathbed several members of his family, besides members of the Mahabodhi Society, were present. After his demise the body was conveyed to the Society's premises where it received the last rites by the Rev. Neluwe Jinaratna and thence carried to the Nimtolla Burning Ghat where the remains were cremated. His life though short, was of great value as he was highly competent and always cheerfully active.

May he rest in peace!



MAHA PARINIRWANA OF THE BUDDHA

*Vaishakha Purnima Day*

# THE RELIGION THAT FACES FACTS

By F. G. Pearce, B.A. (Hons.), F.R.S.A, F.R.G.S.,

*Principal, The Scindia School, Gwalior.*

Brought up in a pious Christian home and ardently Christian in student-days ; then teacher in a Ceylon Buddhist college for eight years and closely associated with Dr. Annie Besant until a few years before she passed away ; finally, in close touch alike with Hindus and Muslims in educational work in north India, I think I may claim to have tested by personal experience a fair proportion of the world's great religions, apart from having made a careful study of many of the less widespread but nonetheless sincerely held beliefs and ways of life.

Twice in my lifetime as an adult the census form has come to me with the demand to state what religion I hold. In 1921 I had no hesitation in writing 'Theosophist' : in 1931 that was no longer possible, great as was the respect in which I held. Dr Besant, and great beyond measure the debt I owe to her. Under the heading of religion I had then no choice but to write 'Agnostic'. But in 1941 I wrote, after careful searching of mind and heart, *'Buddhist'*.

There is no justification in a book of this kind for an autobiographical article; but I think perhaps by telling why, at the age of nearly 50, I dare claim for myself membership of a community with which I have not been in conscious touch for close on half those years, I may also be able to convey why and in what manner Buddhism seems to me to be unique among religions in its capacity to provide spiritual nourishment for ordinary human beings like myself, as well as for those of exceptional calibre.

First and foremost it is just the fact that it is so *widely* satisfying, that makes Buddhism remarkable. And this is also perhaps one of the main reasons why it has survived, as a living faith, close upon two millenia and a half. In times and places where there were few persons of unusual capacity, Buddhism was simple enough to satisfy without becoming hopelessly debased. In epochs when spiritual giants were born the depth and grandeur of Buddhist thought sufficed to quench the thirst even of the mightiest spirits.

Consider that briefest of all summaries of the Buddhist way :—

*"To abstain from evil,*
*To do good,*
*To purify the heart ;*

*This is the teaching of all the Buddhas."*

So simple it sounds and seems: so far-reaching it is, when one begins to work at the practice thereof. For it involves the attempt to answer the questions: what is evil: what is good? what is purification and what are the means thereto? And the answers to those questions provide enough food for thought and effort to fill a lifetime, if not more. No need, in truth, to spend time trying to discover the nature of God, or whether he exists; no need to worry about existence past or future; no need to seek invisible gurus or wonder-working saints. Enough to try to live, here and now, the simple life of harmlessness, of usefulness, of selflessness. Simple indeed it is and yet so razor-edged a way, fraught with such incredible adventure, leading to possibilities literally beyond thought. A way "for gods and men" in very truth. A way to be discovered by search, rather than to be talked about.

A way of life, too, for the man who is not ready utterly to give up the world, as well as for the saint and for the sage. I love the honest frankness of Buddhism with regard to worldly things. It faces facts, does not run away from or slur over them. No miraculous rewards are promised to those who have merely faith. You can attain Nibbāna, but not unless you pay the price. If you think it is worth the price, you can earn it,—if you try. But not otherwise. And otherwise what? Not hell-fire but simply that you will not attain. *Self* will persist in you, and, do what you will to deceive yourself with transient joys, you will know that you must struggle on till its bonds break and freedom is gained.

And the struggle is no miserable self-despising affair. The world can be your stepping-stone,—only keep in mind that it is that and not a rock of ages. Worldly life brings multitudes of marvellous experiences, most precious, not to be missed,—but not to be utterly absorbed in.

Like every other institution made use of by human beings, Buddhism as a relgion became cluttered up at times with hard-and-fast regulations, ceremonials, dogmas, superstitions. Surprisingly few, however, for its two thousand five hundred years of existence, and considering the variety of mentality of those who made use of it. Happily, it is not difficult to clear its pure stream of these weeds. It is easier, since "to follow the Buddha as my guide" does not require that one should commit oneself to any particular belief as to the nature of his being, whether god, divine teacher, or what not; though verily, if even the recorded traditions be fairly near the truth, he was a most wise and loving human being, who gave much and asked almost nothing from his fellows. With the result that he is known as the greatest man who ever lived, by more adorers than any other human being has ever had.

In times such as these that we are living in, the significance of Buddhism, it seems to me, is specially striking. Adversity usually makes men turn to the unseen. For comfort and reward denied to them in

this world they look forward to the next. Security of some kind is the demand of the unstable-minded man everywhere ; where the world that he can see around him is shaken and shattered by the convulsions of war or other calamity, he is driven to seek the arms of an almighty Father, a heavenly Mother and protectress, a Saviour divine. The message of the Buddha, delivered in times no more secure than ours, is very different. There is *no* security, either in this world or the next ; and it is folly to crave for it, and to imagine that it exists. *'Anicca'* (impermanence) is in the very nature of things, and not of things material only, but of all manifested existence. *'Dukkha'* (suffering) is the inevitable accompaniment of *'anicca'*, and the more closely one clings to the impermanent, the more suffering must of necessity be. There is no way of escape from this ; but there is a way *through*. That is why Buddhism, truly understood, is no creed for cowards, no escapist faith, not a religiou of comfort but a religion of bold facing of hard facts, perceiving their inevitability, and surmounting them with courage and determination.

The way *through* is by the realisation of the third truth of this great trinity, the Buddhist trinity of *anicca-dukkha-anatta*. It is in *'anatta'* (the absence of self) that the solution lies.

Volumes have been written in elucidation of this great concept, and it would be presumption to attempt to explain it here. Moreover, no solution of the problem of *'anicca-dukkha'* can arise through the mere intellectual understanding of *'anatta'* by itself. It is not enough to perceive with the mind that all our suffering is due to the building up of a strong sense of our existence as separate 'self', and to our frantic efforts to cling to that personal separateness and identity. It is not enough to understand with the mind that the very wars which we dread because they bring us insecurity, are caused by our longing for security for ourselves, at the expense of others' security. It is not enough to consent with the mind to the throwing to the winds of that clinging to our own selves and their particular safety and aggrandisement. The solution comes only with the embodiment of this perception, this understanding, this consent, in life itself, in *the daily living of life, here and now*. *That* is the Buddhist way. *That* is the way of courage, the way of truth, trodden so long ago by our great Exemplar, the Friend of gods and men, Gautama who became the Buddha,—the Enlightened One.

*—Namo tassó bhagavato arahato samāsambuddhassa—*

# A HORSE ON JOURNEY

By Dr. R. L. Soni

In enjoying rides on a horse, the reins serve a two-fold purpose, *viz.*

(*a*) to check the horse from locomotion in wrong channels of direction, gallop or speed, and

(*b*) to direct its movements in channels of desirable direction rhythm and pace.

These two functions operate simultaneously and the resultant manifests in the form of a journey. If the operation of these two functions is a synergic co-operation, the result is a journey towards the goal.

We are all comparable to the horse. Some are a horse with reins, some without ; some are with the rider on, some without that even.

Whether with reins or without, whether the rider is on or not, the horse of life is all the while on journey. A wild untrained horse has no rhythm of gallop, has no regulation of pace and has no aim of direction. Yet it keeps moving. Even a trained horse, when free of its trappings and rider, may wander about aimlessly. But, under control of the reins and direction of the rider the trained horse moves with purposeful aim and with graceful style, and thus it in time arrives at its destination.

Verily, that in a brief way, is the story of life.

A wild horse is comparable to the individual without culture :

A trained horse is comparable to a cultured person.

The rider is Dhamma, who rides for the sake of the horse—the life—to direct it from the hot winds of the desert of worldly toils to the cool refreshing peaceful and comforting destination of the abiding Oasis of Nabbana. It should be understood here that the rider is not a load on the horse, he is a sympathetic friend, a useful guide.

Dhamma, the rider, is the Lord Director, who with sincere good-will and sympathy directs the movements of the horse towards the Ideal, but the actual progress in the journey depends on the degree of co-operation the horse itself offers. If the horse is wild enough, it may even throw off the rider and so continue in its aimless treks in the burning starving desert with the consequence of pain and suffering. But, fortunately no wild horse with repeated efforts at training fails to respond to the dictates of training.

A trained horse, even in the course of a journey, may be tempted to follow or may even for a while actually follow, the dictates of its whims, but as the rider is ever alert, the horse soon stands a chance of getting to the straight path from the

deviation, if the urge of the whim in it is not strong enough to undo all the lessons of the training.

Just as it is the function of the rider-in-journey to check the horse from unwholesome deviations and direct its activity in the rightful channels, so it is the function of Dhamma, through the reins of culture, to check us from the temptations of EVIL on the one hand and direct us to the fields of Positive Merit and VIRTUE on the other. Needless to add, these negative and positive aspects are to function almost simultaneously. Not only is the horse continuously to be checked from unwholesome deviations, but also continuously and simultaneously to be directed on toward progress, or else though the horse may be kept off from the wrong rut, no movement worth the name towards the goal will manifest.

Progression on the Path towards the Goal, is expression of the fruitful correlation of the Negative and Positive functions of Dhamma. Obviously there will be no progression of the sort, if that correlation is lacking.

What reins are to the rider, culture is to Dhamma : just as reins function through their Negative and Positive control, culture operates through the functioning of moral precepts. In this light it is natural to expect precepts to be of two categories—Negative and Positive.

Negative precepts serve to check deviation into Evil channels and Positive precepts help to direct activities into fruitful virtues.

Thus the Dhamma of Lord Buddha is neither a Negative philosophy, as some consider it to be, nor is it an affair of absolute Positive commandments. The Buddhist path of Liberation avoids extremes. The Middle Path is the Path of Culture, wherein Negative and Positive precepts enter into Moral Synergism with the purpose of progression towards the Goal of Nibbana—the Final Liberation.

# A GLANCE ON ASOKAN ART*

Asoka (277-236 B.C.). "His reign for eight and twenty years was one of the brightest interludes in the troubled history of mankind." (H. G. Wells).

By this time Indian art had reached a high level of development. Asoka was the great grandson of Chandra Gupta Maurrya, the founder of the dynasty of that name. Though we have got more materials of Asoka's reign than of that of any other ancient monarch of India, it is not so easy to trace the Indian art of that era. The great event that made him an unparalleled monarch was his conversion to Buddhism, and the activities he performed in propagating the doctrines of Lord Buddha. In order to make his subjects familiar with the tenets of his new faith, he caused a series of edicts to be engraven on rocks and pillars in different parts of the country. This method of engraving was not limited to India, but it spread over other countries, such as Syria, Macedonia, Egypt, Northern Africa, Western and Central Asia and so on.

At present none of his stupas or monasteries are existing in such a condition as to be easily identified, but there is no reason to doubt that the sculptured railings at Buddha Gaya, Sarnath, Bharhut, and his edicts on the Sanchi-Stupa, pillars at Rampurawa, Sarnath, Allahabad, Lumbini, Maski were erected or engraven during his reign. It is in the Maski edict that we get the name of King Asoka. It was found in 1915. Though many of the pillars and edicts were identified with the help of the works which were written by ancient pilgrims, yet there are edicts which are not mentioned by the pilgrims. They are identified by the alphabetical resemblance and the text of the inscriptions. The alphabets of the other edicts resemble the Maski edict, where we get the name of King Asoka clearly. Thus the archaeological research scholars came to the conclusion that other edicts which bore similar remarks to the Maski edict, were also engraved by the great Asoka. These inscriptions and sculptures make up a mass of material for a picture of Indian art during his period, such as no other age can present.

Previously I have mentioned that his activities were not limited to India only, but they spread far and wide, even to Greek countries. In this way the Indian art of the Asokan era spread over foreign countries. Foreign historians such as Rhys Davis, state that the Maurya art is not pure, but a mixture of Greek and the then Indian art. There are also writers of Indian his-

* We are sorry that the writer did not affix his name in this article.

tory who say that there was no civilization or any art in India before the Greek invasion,—but it is only their presumption to say so without any valid theme or reason behind it. Evidence shows that it is quite incorrect to say that the Asokan Art is an alloy of Greek art and that India had no civilization prior to the Greek invasion. But it can be boldly assumed from correct evidences that Asokan Art is not a mixture of Greek art. It is absolutely pure in its Indian character. It begins with a school of sculpture and architecture of such far reaching importance that it opens a new chapter in the annals of art. Neither is any specimen of Asokan architecture and sculpture found in the history of any nation, which may be a proof against the reasons given.

There are authors like James Fergusson, who think that the Asokan art is more likely to have been borrowed from its native country Syria, whence the Greeks also originally obtained it. He argues that the features in Asokan art are only found on the Lats of Asoka, and are never seen afterwards. Asoka obtained those hints from the Greeks, and in India it led to the conversion of wooden art into stone. Then follows the stone age in Indian art.

In reply to his argument that Asokan art is never seen afterwards, I would say that a copy of the Archaeological Exploration in India 1906-7 may be produced for consultation. In the Gupta period the Indian art developed and got wider space than in the Asokan era. Secondly he thinks that Indians did not know the artistic use of stone before Asoka. But recent excavations of Mohenjodaro and Harappa are throwing light against his views. These excavations give a detailed history of the Indian civilization of Sindhu-Upatyaka (Indus Valley). Stone had been used in Indian architecture for centuries before, what to speak of the Asokan era. In the field of sculpture, many developments had been taking place. The developments that took place in the era of Asoka were only due to the change of values in the field of art, due to his conversion.

The art was getting gradual growth. Asoka helped it or gave something new to it inasmuch as he gave a new inspiration to it. In the era of Asoka, Buddhist art came into life and the wave of that art ideal spread far and wide in a splendid way. But at the same time the traditional art was not gone totally. It can be seen clearly in the early stages of the Asokan art. Before Asoka, Buddhist art was not getting sufficient incentive to rise. It was existing but without backing. Buddhist art was first found in the epoch of Asoka.

In Asokan art the capitals of pillars are seen in the shape of four animals, *viz.*, lion, elephant, bullock and horse. In Buddhist literature when describing the banks of four directions of Anaawa-Tallwa-Sarowar these four animals are mentioned. In Indian art the description of these four animals is found for many centuries. This tradition continued up

to the sixteenth and seventeenth century. The Hindi poet Keshawa describing the palace of Ramchandra has written some lines for the purpose of mentioning the four directions:

1. Lion. 2. Elephant. 3. Horse. 4. Bullock.

Perhaps these four animals are signs of four directions. Among these four animals the first two and the last are still found on the top of different pillars but the third 'horse' was perhaps on the top of a Lumbini pillar which former may be under the ground near the pillar. The picture of the four animals is found beautifully sculptured in the capital at Sarnath just near the lion's feet.



# AN ACCOUNT OF DR. RABINDRANATH TAGORE'S VISIT TO CEYLON IN 1934

By Dhakshinalanka Putra

Dr. Rabindranath Tagore's visit to Ceylon in 1934 was a most memorable one. During his stay the cultural advancement of the island received a remarkable stimulus.

The poet arrived in Ceylon on May 9 on board the steamer "Inchanga". He was accompanied by Mrs. Pratima Tagore, his daughter-in-law, Mrs. Mira Devi, the daughter of the Poet, Mr. Nandalal Bose, the renowned artist and 23 young students. Despite the very wet weather, the party were welcomed by a large crowd including the Mayor of Colombo and Sir D. B. Jayatilaka, who garlanded Dr. Tagore.

To a "Daily News" representative the poet said "I am not a politician: I do not want to reform the world. I have brought something from India, some aspect of her culture, some delight of her art, and I hope you will realise that it is of eternal value . . . Politically you may have been apart from India, but culturally you are part and parcel of India. We want you to come to us and share our heritage."

During his stay in Colombo Dr. Tagore was the guest of the late Mrs. Helena Wijewardene at Sri Ramya, Kollupitiya.

On May 10, Dr. Tagore delivered an address on "The Ideals of an Indian University" at a Rotary Club luncheon at the Grand Oriental Hotel at which he was the guest of honour. The burden of his address was that Universities should not be made into mechanical organisations for purposes of collecting knowledge and distributing it merely to equip students to earn a comfortable living. Through Universities an attempt should be made to disseminate the seeds of culture to the world. He dwelt on the evils of the hybrid culture that resulted when Easterners neglected their own heritage in order to obtain a superficial knowledge of Western learning.



On May 11 Dr. Tagore was accorded a reception by the Indian Mercantile Chamber of Ceylon. The poet spoke on the work at Shānti Niketan and on the needs of that institution, if it was to continue its function as a cultural oasis. "It is a matter of shame and sorrow to me," he declared in the course of his speech "to realise that those who are aliens to us have a better appreciation of the work which I am carrying on and of my personality than my own people in my motherland. . . . In the depth of my being I realise that man is one and I feel that this was my mission to offer to the whole world. I felt that I must offer this spiritual and cultural hospitality of India to the rest of the world. I have my "atthithis" my guests from the great world today. Shanti Niketan is that guest house. They come as pilgrims from the most distant parts of the world and in the name of my motherland and for all of you and for all of us in India. I have to be true to our highest traditions which say that the guest is divine."

Within a few minutes of Dr. Tagore's departure a sum of Rs. 684 was collected which was later presented to the poet along with other contributions.

On the evening of May 12, the Shanti Niketan players presented the Bengali opera dance "Shap Mochan" (The Redemption) at the Regal Theatre, Colombo. It was a memorable scene both from the point of view of the vast crowd that thronged the theatre and scrambled for seats and from the point of view of the aesthetic treat which the audience enjoyed. At the first parting of the curtain, the Poet dressed in a saffron-coloured dhoti and long baniyan, with a scarf thrown, Bengali-wise, about his shoulders stood, slightly stooping, with his finger tips touching in the eastern way of salutation. He was garlanded and he spoke a few words to the audience.

And then the performance began. "Who can forget the scene?" wrote one who was present—"the Shanti Niketan players against a plain, rose-coloured back cloth, dispensing with superfluous accoutrements and trapping in the style of the Greek drama, while the venerable poet-producer sat on a coloured divan by the foot-lights following keenly and occasionally beating time." Another correspondent wrote, "The play was presented with dance and song, very little dialogue and a pleasing blend of colours which did not clash. The gestures with the hands excelled those of the dances in Bali, Nepal and Travancore in grace and expression ; the movements of the bodies were pliant, fluent and harmonious."

On May 14 an Exhibition of the Arts and Crafts of Shanti Niketan was opened at the Art Gallery, Colombo. The poet himself was present and the Exhibition was opened by Sir Graeme Tyrell, the Chief Secretary. Dr .Tagore addressed those present on "The Ideals of Indian Art." A collection of pictures, wood cuts, lino cuts, etchings, leather work, lacquer work, metal work, hand woven textiles and a

quantity of literature on art were exhibited.

"The most notable exhibit is the collection of sketches and drawings by the great poet and teacher who honours Ceylon by a visit," wrote a critic. "They show the poet, philosopher and mystic devoting moments of relaxation to exercises in composition and rhythmic line; they are creations of joyous activity in a hobby which pleased the poet; withal they please the beholder by a charm and attraction difficult to define."

On May 16, Dr. Tagore was accorded a civic reception by the Colombo Municipal Council. On the following day he delivered an inspiring address and also gave a recital of his poems at the Central Y. M. C. A. building in Colombo.

After the recital a group of students seated on the platform rendered songs in Bengali and later everyone joined in the singing of the Indian National Song, which was led by the poet himself.

During his stay Dr. Tagore gave an interview to *The Daily News* expressing his views on what could be done in Ceylon to quicken the artistic impulse of the people and to recreate a culture that was not merely a picking up of the crumbs that fell from the table of the West. The poet discussed the language problem and sketched the development of the movement in Bengali, which came to grips with and gradually overcame a situation not unlike that which enervated the national soul of the Ceylonese people. Dr. Tagore revealed a shrewd and sympathetic knowledge of Ceylon's problems. "You may not be conscious of it," said he, "but I notice a distinct change in the attitude of the Ceylonese in general. There is a feeling in the air, a desire to get back to your own culture, to rediscover a past heritage. The last time I was here some of the talk I heard and the things I saw seemed so absurd, so artificial to me. Borrowed manners and codes of foreign etiquette made the people, especially the women, so unnatural . . . . But now I notice a definite change. You are at present in that uncertain stage through which we in Bengal had to pass. You cannot of course create genius to order, but you can invite it by creating the necessary environment and atmosphere. I have not the slightest hesitation in saying that I am sure, when the time is ripe, genuis will not be wanting in Ceylon."

On May 17, Dr. Tagore was given a reception by the Indian community in Colombo at the Indian Club at Kollupitiya. In the course of the reception a cheque for Rs. 5,000 was handed to the poet as a present from the Indian community in Colombo. There was a musical entertainment, the items being contributed by a group of Shanti Niketan students. Before each song was sung Dr. Tagore gave a translation of it in English.

During his stay in the Island, Dr. Tagore visited almost every important town including Galle, Matara, Kandy and Jaffna and the ancient city of Anuradhapura. At every

place he was accorded an enthusiastic reception. At Matara there was a display of indigenous dancing which the poet greatly appreciated. The Shanti Niketan players staged "Shap Mochan" in that town. At Kandy a purse of Rs. 1,000 was presented to the distinguished visitor on behalf of the central province Indians.

On May 18, Dr. Tagore's troupe gave a final performance at the Regal Theatre, Colombo, a show that was specially meant for school children who had not been able to secure seats at previous performances.

Dr. Tagore left for India on June 19. Before his departure he sent a message to *The Daily News* thanking the people of Ceylon for their hospitality.

On Wesek Day, May 28, *The Daily News* printed a poem addressed "To the Buddha" which the Poet translated from the original Bengali during his stay in Ceylon and which he sent to *The Daily News* to commemorate the Wesak he was spending in the country :—

*The World today is wild with the delirium of hatred;*
*The Conflicts are cruel and unceasing,*
*Crooked are its paths, tangled its meshes of greed.*

*All creatures are crying in anguish for a manifestation of thine,*

*Oh thou of boundless life, save them, raise thine eternal voice of hope,*

*Let love's lotus with its inexhaustible treasure of honey*
*Open its petals in thy light.*

*O Serene, O Free, in thine immeasurable mercy and goodness*

*Wipe away all dark stains from the heart of this earth.*

*Thou giver of immortal gifts, give us the power of dedication,*
*Claim from us our greed*
*And pride of self.*

*In the splendour of a new sun-rise of wisdom*

*Let the blind gain their sight, let life come to the souls that are dead*

*O Serene, O Free, in thine immeasurable mercy and goodness*

*Wipe away all dark stains from the heart of this earth.*

# THE PRECEPTS OF VIRTUE

*Namo Tassa Bhagavato Arahato*
*Samma-Sam-Buddhassa*

By Ven. Nārada Thera.

The Path of Purity, according to the Buddha, consists in three stages, namely, Morality (Sila), Concentration (Samādhi), and Wisdom (Paññā). This is the middle path which avoids the extreme of sense-indulgence that tends to retard one's spiritual progress and the extreme of self-mortification that weakens one's intellect.

The Buddha expresses this in the following beautiful verse :

To cease from all evil,
To do what is good,
To cleanse one's mind ;
This is the advice of all the Buddhas.

We reap what we sow. If we sow evil, we reap pain ; if we sow good, we reap happiness. Both pain and happiness are the direct results of our own acts, either evil or good. This is a law in itself.

One of right understanding realises this just law of action and re-action and refrains from evil and does good to the best of his ability. He considers it his duty to be a blessing to himself and to all others, and not to be a curse to either man or animal.

Life is precious to all, and no one has a right to destroy the life of another. Therefore the wise man extends his compassion and loving-kindness towards every living being, even to the tiniest creature that crawls at his feet, and refrains from killing or causing any injury to anything living.

The strong mercilessly kill the weak and feast on their flesh. This is the animal instinct. Such actions are excusable in animals because they know not what they do, but when men who are gifted with reason, and who should possess a high moral standard, perpetrate such crimes, they reveal brutal animal tendencies and degrade themselves. Neither to satisfy our stomachs nor as a pastime is it justifiable to kill or cause to kill another living being. When mother earth is so generous in giving us all kinds of harmless, nutritious food, what necessity is there for us to kill our dumb brothers and sisters and feast on their flesh? If the killing of animals is wrong, how much more so is the killing of human beings either for the sake of peace or religion.

Honesty, trustworthiness and uprightness should also be the characteristics of a person of right understanding. Having these qualities he tries to abstain from all forms of stealing, whether in its dissembled or obvious forms. He who tries to be pure and chaste, avoids false speech, harsh language, slander and frivolous

talk and speaks only that which is true, sweet, kind and helpful. Pernicious drinks are also a hindrance to progress. They promote heedlessness and mental distraction. Accordingly the true aspirant avoids intoxicating drinks and cultivates heedfulness and clarity of vision.

These elementary principles of regulated behaviour are essential to one who wishes to tread the Path of Purity. Violation of them means the introduction of obstacles on the path which may become almost insurmountable. Observance of them procures smooth and steady progress along the path.

The spiritual pilgrim may advance a step farther and do what is good to the best of his ability. Sense restraint should be cultivated, for over-indulgence in sensual pleasures is detrimental to spiritual progress.

It is an admitted fact that most people dig their own graves. Over eating and carelessness in diet are responsible for more deaths than pestilence. To control this craving for food and to foster buoyancy of mind and body, abstemiousness and fasting at least once a month are advisable. Plain and simple living is preferable to a luxurious life, which makes one a slave to passions. A life of celibacy is recommended as then one's energy can be better utilised for spiritual ends. A peep into history of all spiritual teachers will convince us that almost all of them nourished their bodies sparingly and led a life of strict celibacy, simplicity, voluntary poverty and self-control.

Whilst he progresses slowly and steadily with regulated word and restraint senses, the Kammic force of this striving aspirant compels him to renounce wordly pleasures and adopt the ascetic life. To him then comes the idea that

*"A den of strife is household life,*
*And filled with toil and need ;*
*But free and high as the open sky*
*Is the life the homeless lead."*

May all beings be happy!



# THE BUDDHIST CONCEPTION OF THE PROPERTIES OF MATTER

By Bhikkhu Piyadassi.

The Buddha was a *Vibhajja vādin* —an analyst in the strictest sense of the term. As a skilful anatomist resolves a limb into tissues and tissues into cells, so did the Tathāgata—the Peerless Scientist and the Greatest Discoverer—analyse both mind and matter and reduced them into their fundamental units.

According to His philosophy there are four *Paramatthas* (ultimate things), namely—*Citta* (Consciousness), *Cetasika* (Mental Concomitants), *Rupa* (Matter) and *Nibbāna* (the Supreme Bliss).

*Nibbāna,* the *Summum Bonum* of the Buddhist, is *Nicca, Sukha* and *Anatta*—Permanent, Blissful and void of an Ego-entity.

Why is Nibbāna Permanent, Blissful and void of an Ego-entity? Because it is unoriginated, uncreated and absolute. This is the reason, this the cause why Nibbāna is exempted from the eternal law of Anicca.

"Nibbana is the only thing which does not spring as the effect of a cause and which as cause again does not give rise to any effect."

The whole cosmos is constantly changing. All constituent things pass through unconceivable rapid movements of *Uppāda, Thiti,* and *Bhanga* or of arising, reaching a peak and ceasing. Thus we understand that all mundane things are in a state of constant flux, and, therefore, subject to the law of cause and effect.

Man is nothing but an ever changing interrelated mind and body flux (*Nāma-Rūpa Santati*) which when separated from each other lose something of their potency and cannot function indefinitely.

*Nāma* or mind is nothing but a Complex-compound of fleeting mental states. It is dynamic and not static. *Rūpa* or Matter is merely a manifestation of forces and qualities or in other words a constant vibration of elements.

Before the advent of the Buddha almost all the great teachers divided the whole cosmos into five elements or Primal Matters. To wit—Solidity, Liquidity, Heat, Gas and Space. However, the Tathāgata, the Greatest Discoverer, Who saw the fallacy of their teaching accepted the older terminology but explained it in a quite different manner. He first of all rejected space element, for space is nothing or rather it is empty expanse. So we get only four elements.

The so called Indian Sages who searched after essentials of matter finally concluded that the element "paramānu" was indivisible.

The Buddha being not satisfied with this conclusion employed His keen analytical knowledge and discovered that the so called Paramānu was nothing but a mere manifestation of forces and qualities and therefore reducible. The forces and qualities which in His language are "Paramatthas" (Rupa Dhātu) or irreducible ultimates were termed *Paṭhavi, Āpo, Tejo* and *Vāyo*.

These four elements or Dhātus that carry their own characteristic marks, are ever interrelated and never exist by themselves.

According to the Buddha Law *PAṬHAVI* is the element of expansion (*vitthāra Dhamma*). It is due to this element of extension that objects occupy space. When we perceive a thing we see something expanded in space and we give a name to it. In this connection we must understand that Paṭhavi is not solidity. What we call "hardness' and "softness' are nothing but a particular state of Paṭhavi. This element of expansion is present in water also, for when we see the sea stretched before us even then we see paṭhavi.

*ĀPO* is the element of cohesion (*Bandhana Lakkhana*). It is Âpo that heaps particles of matter together and holds them together without allowing them to scatter about. Âpo cannot be felt by the sense of touch. As a matter of fact, of all the four essentials this is the one that is intangible. The remaining three are tangible. The softness of water felt is Paṭhavi. The cold or heat felt is Tejo and the pressure felt is Vāyo.

The cohesive force in liquids is very strong for unlike solids it coalesces even after its separation. However, in the case of solids it is not so. Once a solid is broken or separated the particles do not re-coalesce.

When we see a thing we see a shape or rather we see an expansion with limits, this "shape" is possible because of "Āpo" or cohesive force. We must also bear in mind that Āpo is not liquidity. It is nothing but a cohesive force.

*Tejo* is the element of heat (*Tapa Dhamma*) according to the commentators "It is the element which matures, sharpens, intensifies or imparts heat to the other three essentials". The vitality of all beings and plants is preserved by Tejo.

From every expansion and shape we get a sensation of heat. This is relative ; when we say a thing is cold we only mean that the heat of that particular thing is less than our body-heat, in other words that the temperature of the object is lower than the temperature of our body. So it is clear that the so called "Coldness", too, is Tejo dhātu, of course in a lower degree.

During summer a person in Colombo may say the climate is very warm. The same person on arriving at Nuwara Eliya may possibly say the climate is very cold. The same person may, after climbing the summits of "Piduru talāgala", say that the spot is colder than any other place in Lankā. Therefore, it only means a rise and fall of heat and nothing else.

Hence, "coldness", too, is Tejo Dhātu.

And there cannot be any expansion in absolute coldness.

Vāyo dhātu is the element of motion. It is displacement ( *Calana lakkhana*). This too is relative. To know whether a thing is moving or not we need a fixed point, and to know the stability we need a moving body. So the so called stability, too, is Vāyo Dhatu. Vāyo depends on Tejo. In the complete absence of Tejo the vibration of atoms ceases. Complete absence of Tejo is of course theoretical. We cannot get it because, we should not exist then as we, too, are made of atoms.

Everything on earth is a composition of the four elements. Nevertheless, they seem to preponderate. For instance, Paṭhavi preponderates on earth, Āpo in water Tejo in fire, and Vāyo in air.

Now we come to the conclusion that according to the Buddha-law, these four irreducible elements collectively aid the existence of all things animate or inanimate.

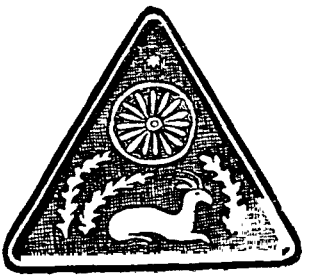
Even the most infinitesimal particle of matter is a composition of the four elements.

These four elements according to Buddhism are inseparably combined with colour (*vaṇṇa*), odour (*gandha*), taste (*rasa*) and nutritive essence (*ojā*).

Even the irreducible essentials are in a state of constant flux which goes on incessantly as the sea waves, never remaining the same for two consecutive moments.

So the whole world becomes a mass of sensations only. According to the Buddha-law, there are no seers, or hearers and so forth.

When sensations arise we call them seeing, hearing et cetera. When we see colour patches, expansion and shape, we make them an entity by our collective mentation, but in reality it is not so. The world consists only of some sensations in reality and beyond that nothing exists because "there they do not find any footing".



# POEMS

By Elaine Williams.

Oh great world
    All of you,
O great One
    All of me.

Together we are one-you, and the I of me.
Let us open the roadway to the highest goal
    for those who wish to proceed.
For those whose aims go farther than your
    boundaries.
For those whose aims go to that Something
    outside of your realms.
For the I is the whole of *all*
    within You—and still farther on.

## LONE BIRD

Where are you bound?
Fly not earthward to taste of strife.
Yet strife is a privilege.
It strengthens our wings for higher soaring.
All Life is in flight.
We never are still, and what difference
    anyhow, is there in us?
We all fade into Oneness when we know . . .

## WE ARE ONE, COBRA.

You are not a woman . . .
I am not a reptile
But yet we are one.
Because within the *apparent* something
    which is nothing,
We are One.
Is your act a sting or kiss, Cobra?
But this too, is only a something
    which is definable.
The real is as nothing to which your
    form and act belong.
And mine too.

# A CHRISTIAN MISUNDERSTANDS BUDDHISM

By Swami Jagadiswarananda

Mr. K. J. Saunders is the Literary Secretary of Young Men's Christian Association of India, Burma and Ceylon as well as the editor and joint translator of the 'Dhammapada' in the 'Wisdom of the East' series. Although a Christian yet he is a great Pali scholar. He is also the author of "The Heart of Buddhism", an excellent anthology of Buddhist verse translated from the original Pali. This book belongs to the 'Heritage of India' series published by the Y. M. C. A. In the editorial preface of this book, it is promised to make this book scholarly and sympathetic. The book is no doubt a document of Pali scholarship but I am afraid it is not so sympathetic as it should have been. Mr. Saunders, of course, shows certain amount of sympathy but his sympathy appears to be ridden with Christian bias.

In the learned introduction of the book Mr. Saunders makes a remark which is sure to wound the feelings of the Hindus and Buddhists alike. For he says, "It has been her (India's) greatest weakness that she has never risen to the conception of a Righteous God and so has missed the moral fibre which that conception alone can impart. And . . . . . Gautama himself failed of this sublime achievement", what this remark implies is evident to the thoughtful reader. Firstly, it exposes the author's colossal ignorance of Indian thought and secondly it bespeaks his fanatic bias for the faith he professes. If India lacks the moral fibre, does any Christian country posses it? If Christian lands are heavens of morality, then why does such a world-famous Christian thinker, Bertrand Russel, in his book, "Why I am not a Christian", say, "I say quite deliberately that the Christian religion as organised by its churches, has been, and still is, the principal enemy of moral progress in the world". A Bishop of Birmingham once oserved, "scientific atheism moves towards Christ whilst official Christianity moves savagely in the opposite direction". To say that Bhagavan Buddha failed to achieve a moral religion is nothing short of foolish trifling. The Blessed one is perhaps the greatest ethical Teacher the world has ever seen, for, He laid greatest emphasis on the perfection of moral life as the surest way of Enlightenment. Sir S. Radhakrishnan has rightly called Buddhism an ethical idealism.

In the note on page 42, the author draws a contrast between Christian and Buddhist ethics. He observes, "The Buddhist saint is disgusted but rejoices that he himself is not

tempted. The Christian saint weeps that the children of this world are more zealous than the children of light." Such an observation reveals in no uncertain terms the author's misunderstanding and apathy of the Buddhist ethics. In the note on page 44, he writes that the Buddha had a very low estimate of women quoting Anguttar Nikay IV[3] and Chulla Vagga X[16]. This is another case of misunderstanding of Buddhism Bhagavan Buddha admitted his own consort into his order and founded what may be called the most ancient order of nuns. It was a nun named Sangha Mitta who carried the torch of Bodhi Dharma to Ceylon. At the time of final departure the Bhagavan told his disciples that the Buddha survives in every home as mother.

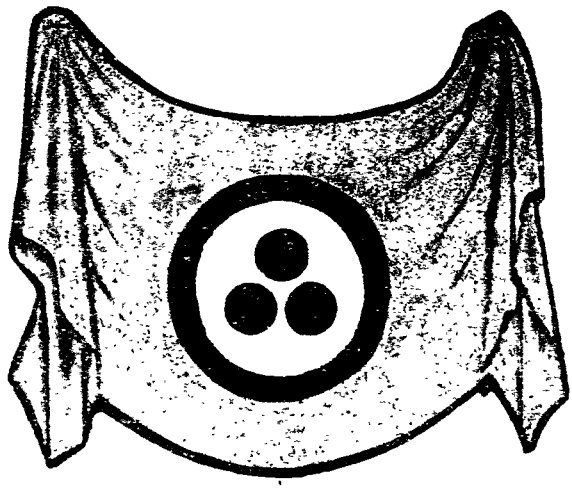
In page 73 is given the story of the Ummagga Jataka according to which, a Bodhisattva gave various judgments at the age of seven. The author says, "The similarity of it to that of the judgment of Solomon inevitably suggests the possibility of borrowing and this is one of the few cases where it seems quite likely to have occurred." In the following page the author says that the story of queen Wessamitta of Kausambi being similar to the story of Daniel shows traces of Old Testament influence. Let me point out to the author and others of his view that Christianity is indebted to Buddhism is admitted by many Christian writers. What are Aesop's fables but the Christian edition of Buddhist legends. In page 95 remarks the author unfortunately, "Faith in Buddhism is reliance upon the system expounded by Gautama. Faith in Christianity is trust in a Person." This is another misreading of Buddhism because a Buddhist takes refuge not only in Dharma but also in Buddha as well as Sangha. A Buddhist's faith in Buddha is no less strong than a Christian's faith in Christ. Buddhism is Buddha. Hence a Buddhist is more attached in a sense to Buddha than to Dharma.

In page 16, the author makes an unfair, nay, an insinuating observation when he says, "Though the yellow-robed brethren (monks) are too often corrupt they wield an enormous power and modern Buddhism is in a large measure a doctrine of merit obtained by gifts to the Bhikkhsus". In page 32, he says again, "It is, I think, true to say that Buddhism is tending more and more to emphasize this doctrine of merit and Christianity to reject it". In page 50, he reiterates, "The supreme fruitfulness of offerings to the Sangha has ecome an obsession in modern Buddhism and is sapping the vigour out of Buddhist countries. There are as many as ten thousand Buddhist Lamas or priests in Lhassa and one-third of the arable land of Ceylon belongs to the monasteries. . . . . So young Burma and Ceylon are beginning to see in the Sangha the yellow peril". I have had the privilege of travelling and living for years in Ceylon and Burma and of moving in close contact with the Buddhist monks there. I can say with all the emphasis that corruption is much less in monastic

order of Buddhism than in that of Christianity. Those who have studied any history of morals in Medieaval Europe will not hesitate to believe that what I say is not far from truth. The other day an English military officer remarked to me that even the Cardinals of the Vatican city are not absolutely free from corruptions. Hence this charge of the Christian author is unfounded and is the outpouring of a prejudiced mind.

The second charge that the merit of offering gifts to the monks is an obsession in Buddhism may very well be levelled against Christianity. It is true that monks dominate the Hindu and Buddhist society but do not the Christian monks play the role in Christian countries? I was told that the society of Jesus founded by Ignatius Loyala has at present at least ten thousand monks. Has not Christianity become more political and commercial than religious unlike Hinduism and Buddhism?

True, it is difficult to appreciate the beauties of an alien faith. But in that case it would have been best for the learned author to remain silent on those points to which he cannot agree. Such misstatements reveal the blackness of the mind and are a definite disservice to the faith which he is expounding in the book.



# ATTA OR ANATTA

By Arya Mitra

Although all the religions that arose from the same Aryan fountain-head, are ultimately the same, and yet not the same, Buddhism went a step farther in the history of Indian religious thought in denying the existence of the soul, a clear cut departure from the old. Thus it differs from other religions and stands alone among the religions of India—nay, of the world, in its doctrine of 'Anattā. Human thought has not yet been able to go to anything higher than 'Anattā'. It is the all-absorbing, hence the highest repose of human thought. May be the Buddhist doctrine of Anattā or no-soul is a stratling doctrine to those who are accustomed to believe in the existence of a separate 'Ego-entity or Soul' in or behind the fleeting phenomena which constitute a so-called individual. But it is not really so; on the contrary, it is the only way to lead one to a perfect safety. Non-Buddhist scholars who are steeped in animistic preconceptions, save only a limited few, have not yet been able to study the system of Buddhist thought without any prejudice nor with a sufficient amount of sincerity. If many such scholars have approached this line of thought, they have approached it only with a carping attitude in view, just to find out a loophole through the backdoor of the language used in the texts or otherwise, though as not to understand with sympathy the aim and object, essence and spirit of this doctrine. When in this frame of mind they attempt to study or understand this system of thought, they do nothing better than to throw themselves from dark into dungeon about the subject, thus they ever remain in the dark and hopelessly grope in the dark when they attempt to talk or write about Buddhism. But the funny thing is: even then, they pretend to be competent to understand and interpret it, though they understand nothing about the original spirit of Buddhism. Any attempt to understand Buddhism and interpret the Buddha must fail unless it is first realised: What is the original spirit of Buddhism or what the spirit, in which the Buddha spoke? If not understood, one will see in it the reflection of his own likeness only, and this is the unfortunate reason why we often find the so-called scholars or writers on Buddhism to twist the words of the Buddha to suit their purposes. Even Sir Radhakrishnan could not protect himself from falling into the same hopeless pit, like many other scholars, he was narrating his own story only, in the name of the teaching of Buddha, while he was speaking on the subject in the Town Hall, Colombo (1933). It was quite well remarked in the language of the

Bhikkhu Ariya Dhamma that "Buddha-dhamma may be compared to a mirror. Each person who looks into it, can see the reflection of his own likeness. A theist will see theism, an athiest atheism, a materialist materialism, a pantheist pantheism, a polytheist polytheism, an idealist idealism, an agnostic agnosticism, a spiritualist spiritualism, an atmanist (eternalist) atmanism and a nihilist nihilism," etc.

For this reason a careless critic gets steeped in the animistic preconceptions, and fails to understand the original spirit of Buddhism. If Dr. S. K. Mookherjee accuses the language of Buddhist advocacy to be responsible to a large extent, he may be somewhat right. Buddha's message was not only for a few literates, but also for the common people, even for the outcastes. So he had to preach his doctrine in the then common speech used by the masses. It is quite clear from the wordings of Buddha that he was in difficulty on account of insufficiency of language to explain his Anattā doctrine and he admitted it too when he warned "Cetta", a wandering ascetic not to be confused with the sense of the wordings he used in the course of the conversation with him, saying that "These all O,Citta, are popular expressions, a general way of conversation, an ordinary way of speaking, a common way of making known. The Tathāgata uses them without taking them at their face-value (fixed in the animistic sense).[2]" Despite the existing inconvenience of sufficient wordings to give proper meaning of the Buddha's idea, Buddha never hesitated to use the words 'I, he, you, person, pudgala, Buddha, Tathagata', etc., quite freely but only as conventional terms (vohāravacana) and never in the ultimate sense. He declared that "knowing the conventional) speech of the world, the Tathāgata . . . . may well say: I say or I am told, the wise one only says so in common speech[3]". "In this respect", as Prof. Rhys. Davids remarks, "he came very near to our modern use of the word in such expressions as "a high-souled man, or "a soul for music" and it is worth calling attention to the fact that even in Shakespeare the words are used, often in this secondary, ethical, emotional sense. Even in the old authorised translation of the Bible, in which the word occurs altogether 449 times, it is used 55 times merely in the sense of persons, only 85 times in the animistic sense, and 306 times in the sense emotional or intellectual qualities or dispositions.

This will make Gotama's position, which is very simple, more clear. He rejected entirely the use of the word in the old animistic sense. He retained it in a personal sense in the meaning of oneself, himself", etc., . . . . there is great temptation to attempt to find a loophole. . There is no loophole, and the efforts to find one have always met with unswerving opposition[4]".

There is another pregnant fact which is worth considering that if the Buddha had taught the 'attā-doctrine' why there is no discussion

in favour of the 'attā' in the Buddhist scriptures but that of emphatic denial in very frank and colourless language? Prof. Oldenberg rightly observes that "It is significant that although the speculations of the Upanishads regarding ātman and Brahman must in Buddha's time, have been long since propounded and must have become part of the acknowledged property of the students of the Vedas, the Buddhist texts never enter into them, not even polemically. The Brahma, as the universal one is not alluded to by the Buddhists, either as an element of an alien or of their own creed, though they very frequently mention the god Brahmā[5]". That means, Buddha refused flatly all the Attā-speculations and all types of the wrong views then prevailing, which stood in the way of Indian thought, to proceed farther and boldly started with his own system of thought from an opposite direction. "And if it was not possible," as the Anagārika G. Govinda says, "to proceed farther from the standpoint of an ātman, then, why not proceed from the opposite end: from that which is not ātman? This is what the Buddha did. In this way he escaped the jungle of speculation and controversy which had grown up around the ātman-idea[6]". "It was", Prof. Rhys-Davids remarks, "the refusal to allow any place for this belief in a soul in his own system that is . . . the most original feature in Gotama's teaching[7]", Prof. T. H. Huxley observes in his Romanes Lectures (1893) that "a system which knows no God in the western sense, which denies a soul to a man, which counts the belief in immortality a blunder . . . ." Dr. Malalasekara authoritatively maintains that "The Buddha never recognised the presence of an attā of any nature or description, either in the universe or out of it[8]". No scholar who is well conversant with the early documents of Buddhism can jump to a conclusion, if not with a motive, that the Buddha did not deny the existence of the soul.

Recently, attempts have been made by some attā-vādin scholars to make much capital in favour of their attā-doctrine, out o a few sentences as "Gahakārako diṭṭhosi" occurs in the Dhammapada and in the Majjhim, "attānaṃ gaveseyyātha" in the Mahāvagga, "attā hi attano nātho" in the Dhammapada, and "attadīpā viharatha" in the Digha. It is argued[9] that the Buddha refers to the soul, the builder of the body when he says that "Gahakāraka diṭṭhosi". But this is a mere far-fetched argument and cannot anyhow stand in the face of the Buddha's emphatic denial of the attā: "It is void of attā or anything of the nature of attā (Suññaṃ idaṃ attena vā attaniyena vā[10])". By his deep insight Buddha solved the problem of this whole mass of suffering at the foot of the Bo-tree and found that "if this is present, that comes to be and if this is absent, that ceases for ever (imasmiṃ sati idaṃ hoti . . .)"; that is, the law of cause and its inevitable effect. In other words, by his deep insight the Buddha found that

"Ignorance (avijja) or craving (taṇhā) is the cause of arising of these five khandhas which constitute the individual existence, the whole mass of suffering. So, the Buddha refers to "avijja or taṇhā", the "Gahakāraka" when he says that "Gahakāraka diṭṭhosi", and not the attā as a critic likes to think "attānaṃ gaveseyyātha". This was only in answer to a question: whether he had seen a woman, to those youths who were searching for the woman who had made off with their belongings. Why should a question to mean the "Self" by the Pāli word "attānaṃ" arise here since originally there is no talk about it, The word attā is used here simply in a personal sense, in the meaning of "oneself, himself", etc., and not in the animistic sense as a critic". The singular accusative use of the word does not carry here more value than many such uses of the word in the texts.

"Attāhi attano nātho" (one is master of oneself), "attādipā viharatha" (be ye refuges unto yourselves). These are also mere advices of the Buddha to his followers to be self-reliant and self-confident and nothing more. Here also the word attā is used only in a personal sense. "It is not my business", Buddha says, "to deliver anybody", but I show the way only". Buddha does not promise to deliver anybody but he shows the way. One should work out one's salvation by one's own individual efforts only. "There is no other deliverer." Every one is his own master, every one is his own saviour. "Purity and impurity are individual affairs, no one can purify the other. Such being the case, if the Buddha advises his followers through the medium of the then used customery terms (vohāra-vacana): "attā hi attano nātho, attadīpā veharatha", that is, to be self-reliant and to believe in their own efforts only for their salvation, then, throwing the sense and spirit of the fact overboard, why should one force himself to draw the conclusion that the Buddha refers to the attā or soul by those sentences? The word 'attā' means here simply living individuals or persons to whom the advices were given.

Buddhism is always open to free and inquiring minds and it invites critics: "Come and see, but with an open and unprejudiced mind only. Then one will find it really beautiful, realy wonderful and really hopeful. Only here is the chance or way to dissolve one's world without any residue and thereby escape the whole mass of ill. Any state of existence personalised or impersonalised constitutes the fact about ill since nothing is permanent. Hence it is not out of danger, no peace, and no safty. Any craving gross or fine for any state of existence gross or fine is a binding. It may be a binding of a very fine silken thread if not that of a heavy iron-chain, but yet it is a binding. Still one is bound to something imaginary and practically is not free. Renounce this also, then, there is nothing to bind to anything and nothing to constitute the fact about ill. This is perfect freedom, perfect safety, highest liberation and highest Peace, Nirvāna.

This is the doctrine of Anattā.

# "DEVELOPMENT OF PERSONALITY"

By A. Edirisingha

Vyāpārō Sabba Bhutānang,
Sukhattāya Vedeeyare ;
Sukhanchana Vinā Dhammang,
Thasmā Dhamma Parōbava.
Buddha.

Meaning—endeavour of all beings is to enjoy life, but it is futile to live apart from Dharma—the doctrine of paramount importance for modelling, developing and perfecting a man, both materially and spiritually. Therefore act in compliance with the Dharma.

To arrange one's conduct in compliance with the Dharma is a great contribution towards developing a real personality and increasing happiness. Man and animal are alike in four aspects, *viz.*, eating, sleeping, having fear and carnal appetite ; but man defers from or excels the animal in being endowed with a good brain and a thinking power. Those who are living ignorant of, or ignoring the Dharma without utilising their brain and thinking power for good, are like animals. It is said that, mere intellectual living is sterility, mere emotional living is profligacy, and mere physical living is animality. A man should not be thoughtless, negative, and lazy ; he should be thoughtful, positive and diligent. The words *no* and *cannot* should be eliminated from the mind, which should be Semper paratus for self-sacrifice and activity towards betterment, either worldly or spiritual, for the development or perfection of personality.

Paraphrase of this subject Development of Personality as identified in a Buddhist view is the promoting of the good growth of the state of an individual. Personality generally infers the great and noble state of a person. A real personality cannot be developed or attained by external influence, it has to be developed or attained solely by internal influence, created through good association, dint of sheer good thoughts, high aim or ambition and corresponding deeds or action by each one individually, in a selfless and beneficent manner. I may draw your attention to a stanza in a chapter of the Dharma in this connection, *i.e.*,

By ourselves is evil done,
By ourselves we pain endure ;
By ourselves we cease from wrong,
By ourselves become we pure ;
No one saves us but ourselves,
No one can and no one may ;
We ourselves must walk the path,
Buddhas merely teach the way.

Mind is the main seat of everything for one's prosperity or posterity. Such is the version of the Buddha in the treatise of the Abhidharma, the



ROCK CARVINGS OF "YUN-KANG" IN CHINA

*Nicholas Roerich.*

supreme doctrine of Buddhist psychology quoted as folows:—

Manō pubbhang gamā Dhammā,
Manō settā manomayā ;
Manasā chē padhutene,
Bāsateevā karōtivā . . . .
Manō pubbhang gamā Dhammā,
Manō settā manō mayā ;
Manasā chē pasannēna,
Bāsateevā karōtivā . . . .

Meaning—That the mind is the pioneer and the main seat of everything good or bad done by words or deeds.

The mind, the sojourner through sansara the recurrence of birth and deaths—up to Nirvana—the goal, can be likened to a canoe drifting or floating on the ocean of Sansara, wandering, subject to obstacles of desire, such as wind, current, reefs, etc. This canoe of the mind should be provided with good thoughts for oars and paddled or put into action by the hand of enthusiasm and steered by the aid of the rudder of meditation, when it (the canoe) can safely reach the goal, the longed for continent of Supreme Bliss (Nirvana). Landing on this continent and becoming endowed with the everlasting supreme Bliss, is like the entire abandoning of all desires and cutting off the canoe of mind with the body, the Kamma chetana or motive of clinging thoughts and possessing the real or intrinsic wisdom, technically called the Karmak shaya kara gnanaya—wisdom destroying the potentiality of motive of clinging thoughts. This is the enjoyment of Supreme Bliss, the Nirvana—the total deliverance from all suffering and the eternal enjoyment of emancipation or annihilation of darkness of desire and sufferings, which leads to the association of pure light, the everlasting Supreme Happiness.

Having dealt with this subject, the Development of Personality up to its zenith or supreme state, I herein explain it further in touch with the cause and effect system of the Dharma.

Those who endow themselves with the Dharma and act in compliance with the same, are rewarded with two blessings, namely, the worldly blessing and the Nirvana blessing. The worldly blessing is always in proportion to the good actions in conformity to the Dharma and the degree with which such actions were prevailed upon, concentrating the mind, will-power, effort and investigation. This procedure of good actions led on by seela—the right control of words and deeds—is requisite for developing and attaining a good personality in life. Seela is the terra firma on which to build or develop the palace of personality. Expecting to develop personality without good morals or seela, is like building castles in the sky.

The mind is the origin of everything and thoughts may be termed the mind in action. Selfishness and superstition, etc. are black marks which cripple and mar the mind and should be erased and further, the mind should not be allowed to dwell with implicit faith on Karma the fate, putting down everything to it, as an unavoidable destiny. This is called fatalism, a type of

superstition or irrational belief or observance which is detrimental to progress, as it ignores the principles of cause and effect.

Seela with intrepid virtue often fights out Karma, or fate triumphantly and modifies or nullifies it. The Buddha has pointed out several instances of depraved men who defeated Karma (fate), through their intensity of living good moral lives. In the discourse of the chapter named Alawaka Sutraya the Buddha has said,

"Through right seeing one crosses
the stream of existence.
Through zeal and diligence one
traverses the ocean of Sansara
in safety.
Through strenuous efforts of virtue
one modifies or vanquishes the
pain of Karma.
Through insight one becomes
wise."

Universal goodwill or active benevolence is also a combatant against evil Karma. In this respect too the the Buddha has promulgated sublime doctrines in the chapter called Metta Sutraya.

The idea of a great philosopher also regarding virtue and faith and benevolence is quoted as follows:—

Intrepid virtue triumphs over fate,
The good can n'er be unfortunate ;
Be this maxim graven in thy mind,
The height of virtue is to serve
mankind.

All of these rationally indicate that the bad Karma, the sins, except the five virulent sins, called Pang-chan-ang tariya Karma, five sins visited by punishment in the very next state of existence can be transcended by the effect of intrepid virtue, founded on seela. In summing up this discourse on the subject—Development of Personality—

I venture to declare that the seela —right control of words and deeds or the five senses—is a section of Dharma—the doctrine of paramount importance for modelling, developing and perfecting a man both worldly and spiritually—cannot be dispensed with or is indispensable for the development of or attaining and maintaining a real personality in life.

Hail to Dharma! Hidden treasures
giving,
To earth bound beings who seek
for rest and peace ;
Lifting the fallen, comforting the
the mourner,
Bring to prisoners a hope of
release.

May all beings be good and happy! May Truth, Justice and Peace prevail in the world!

Well wisher.



SETH JUGAL KISHORE BIRLAJI

# Our Patron's Generosity

Sreeman Seth Jugal Kishore Birlaji, the Patron of the Mahabodhi Society has always been a kind and interested friend, being ever solicitous about its wellbeing. He makes regular inquiries about the needs of the Society and is always willing to render us financial assistance. During these critical days when the Society is struggling for its existence Seth Birlaji has been a tower of help.

May the blessing of the Tathagata be ever upon him.

# MESSAGE

*from*

## Mr. Devapriya Valisinha

In my Island home, far away from friends in India, the land of my labour and my love, my heart turns to them in tenderness. In these days, when the gory Hand of Fate is upon us, let us stand united in the Light of the Dhamma and send over the earth its benevolent message of peace and goodwill. We are living in a world where all is in motion and change. But He who conquered by love, has shown us the road to a Better Land, the Realm of Truth and Reality. Let us cling to his message in Brotherhood and Love.

Peace and goodwill then unto all beings on this memorable Wesak Day. May all see the ray of the Dhamma through the black storm clouds.


## *REMEMBER*

**Our various Institutions when you write your Last Will.**

The success of many Christian institutions is due to their being recipients of numerous bequests from their sympathisers. It has become almost a rule among Christians to leave a substantial portion of one's wealth to a church, hospital or school with the result that these institutions are seldom in financial difficulties. If our Buddhist sympathisers adopt the same method of helping our institutions, their success is assured. May we, therefore, request *every* Buddhist to leave a bequest, however small, to one of our various institutions when they write their Last Wills.

GEN. SECY., MAHA BODHI SOCIETY,
4A, College Square, Calcutta.

# MESSAGES

**From Mr. Raja Hewvitarane,**

*Member of State Council.*

The revolving year has once more brought us the Wesak Day. But this day, usually an occasion for rejoicing, is, this year one of sorrow. Our hearts beat in fear, and where shall we turn for solace, but to Him, Who on this thrice Blessed Day gives us anew His message of goodwill. If but humanity would harken to His voice, His Gospel of Peace and Love, we should have a different world. Hearts would then not tremble in fear and dread, but would be filled with hope and cheerfulness. The products of science would be used for nobler ends. The earth would bloom like a garden instead of being a desert-waste of destruction.

Let the peoples of this earth but hear the voice of the Master and they will soon understand one another. For, after all, what is it but misunderstanding that leads to strife? . . . .

Then let at least us, who understand the message, join our minds in concentration to usher in an epoch of better days where goodwill and love will take the place of hatred and warfare.

**From**
**The Ven. Pandit W. Sorata Thera**

Peace and blessings unto all. The words of the Enlightened One can never fail. The earth may vibrate with the thunder of cannon on its surface, from the sky and from the deep. These are expressions of hatred, greed, jealousy, and all that speaks of the nature of hell. But above it, supreme in his lotus seat, hand raised in blessing, sits the Tathagata, the Prince of Love and Life, undisturbed in His grandeur, sending to a sin-ridden world, now as of yore, his deathless message of peace and goodwill, golden rays of mercy, which penetrate the volumes of low desires, that at present envelope our globe. Listen in the silence, ye who aspire for peace and you will hear the giftwaves of His heart, which ever flow to encourage those brave ones who will not cease to go on and labour in His name, however dark the road may be.

# VAISHAKHA THOUGHTS

By Devapriya Valisinha

Silence! Once more the revolving year has brought us this day,—the day of harmony and goodwill.

Maddened, wallowing in the turmoil of hatred and slaughter, lies this world. But serene on His Lotus Throne sits the Buddha, His hand elate in Blessing.

Can we realize Him? Under the rays of the Vaishakha moon the heart finds its own. Gently then descends a flood of feelings, deep and beyond the range of this world—the untold stillness of *Nirvana*.

Calmly move the stars in their height—worlds in space—undisturbed by the red crimes of this. Have they too found their Buddha, have they too a Vaishakha night, when sanctified spirits leave their homes of bliss, to visit those worlds?

Have they—these distant flickering worlds—too seen that glowing morn, when all the world breathed Love and Peace, when *the tree* broke out in rosy bloom, and the very jungle dwellers forgot their blood thirst; when a ray of hope entered the darkest chambers of the land of Waste and Downfall?

The Silence alone replies, nor is it ours to worry over it. Our concern is with this world only,—the one on which we live and where we are to work out our salvation.

Are we heeding the immortal Voice, that ever and again speaks to the heart? Do we listen to those spirit whisperings that ring through space and have been ringing ever since that golden Dawn? Once but a ray of the glory of that morning has entered our being, our heart is deeply touched. We cannot then send one harshly from us, who asks but for a little comfort. And yet those little things of every day life weigh so heavily in the scales of the Infinite.

Within ourselves lies our *Karma*, we can make it bright as the rays of moonlight, or black as the vales of Darkness.

We can open our being to the Light as the lotus unfolds her petals and reveals her golden heart to the sun. Each can be his own lamp, each his own pall of impenetrable blackness.

It is ours to choose.

# WAISHAKHA PURNIMA

By Ven Neluwe Jinaratna

What does the name imply? Thrice blessed day, that still overshadows a sighing world! Two thousand five hundred years have rolled on the wheel of time, and still the message is as green as it was then. Love cannot change.

Lumbini—the sun shines bright-on the garden, where everything is harmony and peace. Under a tree, whose branches bend tenderly over her, stands a lady, tall and beautiful, the light of the spirit shining from her dark, soulful eyes. She is expecting a great event, the event that is the sacred boon of woman,—the sanctity of motherhood. And she feels not the pang and the pain that is the usual lot of mortals at that hour.

Thus came He forth, the holy child.

Buddhagaya—it is night. The fullmoon shines in all its glory upon the Tree, whose branches sway in mystic rhythm and murmur softly, a strange sweet tale.

Under the Tree sits One, the glory of whose countenance outshines the splendour of that midnight scene. Calm and solemn, looking silently within, He faces the forces of evil that try to thwart Him, and as calmly He conquers. And then comes the Dawn, the golden morning. Peace lingers on the world, and all creatures rejoice. The tiger passes the browsing kine, something has touched him that makes him forget bloodthirst. From celestial realms come beings in large numbers, silently standing in worship near the Tree, their faces lit by a joy divine. And through the lands that are black and cruel, there passes a murmur, of something that will give them freedom from bondage.

And this earth as it rolls on its daily orbit, feels the bliss that rests upon it. Thus was the Day of Enlightenment, the Day of Heaven-born event under the Boddhitree. And even now that spot is sanctified, the branches whisper and the ground vibrates the tale. Thousands flock thither and feel the inflowing of that Great Peace,—the *Nirvana.*

Kusinara—there are four sal trees, laden with rose blossoms and between them stands a couch. And on that couch rests One, now in the fulness of years, yet strong as ever in the Light of the Spirit. Gently He speaks tender words of admonition to those who gather round Him. And many come to see Him for the last time. The scene is sadly sublime, but He, the conqueror, is as full of the divine life as ever. Slowly the minutes pass, and then comes the great moment when His eyes close not on earth to open more. The great Being, the Lord of gods and men, soars forth into the Infinite. His work on earth is done.

# BOOK REVIEWS

THE DIVINE TEACHINGS REGARDING PEACE AND HAPPINESS.—*Published by Abdullah Alladhin, Allahdin Buildings, Oxford Street, Sekunderabad, Dn. India, Pp. 79. Price 2/-.*

This little book contains some valuable maxims, that agree well with those of the Dhammapada, *viz.*—

"Educate men without religion, and you make them but clever devils."

" 'Is one of our tribe a stranger?' is the calculation of the narrow-minded; but to those of noble disposition the earth itself is but one family."

"Hatred, bitterness, strife, conflict, the pages of history are stained with them. The remedy is the application apposite—good feeling and brotherhood."

"Those who bring sunshine into the lives of others, cannot keep it from themselves."

"All things originate in the mind."

"Good thought makes a good happy life", etc.

A little book, containing such gems as these is well worthy of being read.

THE JATAKA.—*Published by the Hindi Sahitya Sammelan, Prayag. Price Rs. 5/-.*

The "Jataka or Buddhist Birth Stories" belong to the Nine-Fold Divisions of Buddha's Doctrine. These Jataka stories throw a flood light of information on the social conditions in ancient India. They are not purely religious. Many of the narratives are very interesting and full of worldly wisdom. The beautiful sculptures depicting the Jatakas in the railings of Sanchi and Bharut, as early as 3rd century B.C., indicate these excellent moral narratives and pave the way for the spread of Buddhism. The oriental scholars of the West translated the Jatakas—or the store house of information of India's past into English, German, French, Russian and Polish. A distinguished Indian scholar Ishan Chandra Ghosh has translated the Jataka into Bengali. Now, for the first time, Bhadant Ananda Kausalyana had translated the same into Hindi. The book can be had from the Maha Bodhi Book Agency, Sarnath.

THE ABHIDHAMMA PHILOSOPHY.

The Maha-Bodhi Society has recently brought out a splendid edition of the Abhidhamma or the Psycho-Ethical Philosophy of Early Buddhism. The author of this monumental work is Bhikkhu Jagadish Kashyapa, M.A., Tripitakacharya, Lecturer in Pali, Benares Hindu University.

Students of Buddhism all know the inestimable value of the Abhidhamma, and the present work, brought out in clear type, will greatly appeal to all research workers in that line. They will find it a valuable asset in the prosecution of their studies

THE "MAHAPARINIBBANA SUTTAM". *Edited and translated in Bengali by Rev. Rajguru Sreemat Dharmaratna Mahasthavir, Vinay Visharad. High Priest in Charge of Rajvihar, Rajanagar, Rangunia, Chittagong. To be had of Mr. Rajmoney Baruya, M.A., C/o. Maha-Bodhi Society, Calcutta. Price Rs. 2/2. Pages 266.*

The Mahapari Nibbana Suttam is one of the famous Suttas of the Mahavagga of the Dighanikaya of the Sutta Pitaka. It presents a detailed information of the last one year and a half of the Lord Buddha and also depicts beautifully the manner of cremation of the Sacred body of the Lord after His Mahaparinibbana and the worthy arrangement for preservation of the Sacred relics of the Tathagata. The instructions given by the Blessed One for the good of Mankind during the last period of His life are also embodied in the above Sutta. In fact, the epitome of the Dhamma promulgated by the Lord Buddha for the good of all beings will be found in the Mahaparinibbana Sutta. The presentation of the Mahaparinibbana Sutta by Rev. Dharmaratna Mahasthavir in Pali followed by a Bengali translation is really a worthy one to be recommended to all classes of people. Lovers of Indian History ancient and modern, will find interest in this Sutta undoubtedly and the Philosophers and Philologists will also find its great value. There are translations of the Mahaparinibbana Suttam in different languages such as English, Sinhalese, Burmese as well as Chinese. But the present publication in original Pali together with Bengali translation will certainly remove the long-felt want of the Bengali readers of Pali Books. The Bengali translation given by the author is simple, lucid and easily understandable. A glossarial chapter has also been nicely added at the end of the Book. Difficult Pali words have been clearly explained and the descriptions of historical places such as Pataliputra, Rajagriha, Nalanda, Vaishali, Lumbini, Sravasthi, Kapilavasthu etc., have been given. Lives of historical persons such as Ajatasatru, Ananda, Sariputto, Mogglla-yana, Mahakasyapa and Upali etc. have also been depicted. The index of the subject matter, gathas, names of persons and places annexed to the Book will also be helpful to the readers.

"A noble task well done" that will be the impression that this excellent Bengali translation of the Mahaparinibbana Suttam will leave on the mind of its readers.



# NOTES AND NEWS

## *Sir Manmatha Nath Mookerjee, President, Maha Bodhi Society*

We are sorry to inform our readers that our President is indisposed. We hope, however, that by the blessing of the Triple Gem he will soon recover his normal health.

* * * *

## *Our Journal.*

This month we are bringing out a quarterly issue of the Maha Bodhi Journal. The exigencies of the times are forcing us to do this. In days like these when no one knows what the morrow may bring, it is well to have a look to the future.

Paper is difficult to procure but the Editor and Manager have by their combined efforts tried their utmost to make the Wesak number a success. We trust our readers will understand our position and sympathise with us in our present difficulty.

* * * *

## *Acting Editor of the Maha Bodhi Journal.*

At a recent meeting of the Calcutta Maha Bodhi Society, Dr. Kalidas Nag, D.Litt. (Paris) was appointed Editor, *pro tempore,* of the Maha Bodhi Journal. We are very fortunate to have the services of this learned and able scholar during the absence of our Editor Mr. Devapriya Valisinha.

* * * *

## *Acting Managing Editor of the Maha Bodhi Journal.*

At the same meeting the Ven. Neluwe Jinaratna, Bhikkhu in charge of Maha Bodhi Vihara, was appointed Managing Editor of the said journal, which duty he has kindly accepted in addition to his activities as Manager of the Calcutta Maha Bodhi Society. He is successfully carrying on the executive work of the society and his duties have been greatly increased by the prevailing conditions.

* * * *

## *Our General Secretary.*

Mr. Devapriya Valisinha is still in his homeland, Ceylon. It affords us the greatest happiness to inform our readers that his health is restored. His absence from the society has been a great drawback to the work. His presence here which was ever a cheerful encouragement to the workers, has been deeply missed. Not only has his illness been felt here, but the Buddhist world in general have been keenly concerned and given to the noble labourer in

the Buddhist field their heart-felt sympathy.

We are therefore the more glad to give to the world the news of his recovery and we look forward to his early return.

* * * *

## *The Maha Bodhi Library and its Treasures.*

The Library of the Calcutta Maha Bodhi Society's Headquarters has been removed to Sarnath owing to danger of destruction. We are sorry that we cannot oblige the public with the use of our library at present, but the Maha Bodhi Society's Free Reading Room is daily open. The Library will be open again when the present period of emergency is over.

Measures have also been taken for the safeguarding of the valuables of the Maha Bodhi Society, Calcutta. On hearing from the Bhikkhu in charge of the Calcutta Society, the Rev. Sangharatna, Bhikkhu in charge of the Maha Bodhi Society, Sarnath, came without delay and removed the relics, important documents etc. to Sarnath. These articles will also be brought back to Calcutta when the present period of emergency is over.

We must be grateful to the Rev. Sangharatna who undertook the responsibility of conveying these articles while being in an indifferent state of health.

* * * *

## *The Ven'ble Sirinivasa Thera.*

The High Priest of the Maha Bodhi Society and one of its trustees is staying at Nautanava near Lumbini. Since the departure of Mr. Valisinha he has been suffering from attacks of fever, which prevent him from coming to us in Calcutta. May he by the aid of the Triple Gem soon be able to shake off these attacks and come to help us in our work here.

* * * *

## *Maha Bodhi Society Hall.*

The Maha Bodhi Society Hall has been made an A. R. P. centre with three brick walls in front of it as a measure of special precaution. While we hope that the danger might yet be averted, we are nevertheless glad to be of service to our fellowmen in case of need.

* * * *

## *New Temple at Ghoom.*

The temple which was erected at the expense of our philanthropic friends Mr. and Mrs. Wang and their daughter Mrs. Pulger, has now been made over to the Moha Bodhi Society.

The gift of the temple is a great asset to the cause of Buddhism in India, and our noble friend deserves the gratitude not only of the society, but of the whole Buddhist world.

* * * *

## *A Valuable present of a number of Pali books.*

This present has been made to the Society by Mr. Sugatha Kanthi Vakil. The donor, a Guzratee by birth was a pupil of the late Ven. Devamitta Dharmapala and was in charge of the London Headquarters of the Society for sometime. He is a student of Pali, Sanskrit and Singhalese and has collected a valuable library of books of these languages which he has now presented to the Society. We tender our grateful thanks to the noble donor.

* * * *

## *Scholarships from China.*

Through the kind offices of the Minister of Education in China, the Chinese Government has generously granted two scholarships to Indian students to learn the Chinese language in China.

This is another proof of the friendship which exists between India and the Chinese Empire and we are greatly indebted to our Chinese friends for this kind act. Students may write to the General Secretary, M. B. S., for details.

* * * *

## *A Distinguished Visitor to the Mulagandhakuti Vihara.*

Her Highness the Maharani of Mysore paid a visit to the Mulagandhakuti Vihara on the 27th January. The Maharani and party were received at the entrance of the temple by the Bhikkhus of the Society. Bhadant Ananda Kausalyana explained the various scenes depicting the Life of Buddha on the walls of the Vihara.

* * * *

## *The Maha Bodhi Free Dispensary.*

The Maha Bodhi Free Dispensary is a gift of the Society to the people of Sarnath and near about villages. Over twelve hundred patients are treated here monthly. Owing to the enormous increase in the prices of medicines we are facing great difficulty in continuing this most humanitarian work. We solicit financial assistance from generous friends.

* * * *

## *Arya Dharma Vihara—New Delhi.*

His Highness the Maharaja of Dholpur, accompanied by his Private Secretary and Seth Jugal Kishorji Birla paid a visit to the Arya Dharma Vihara of the Maha Bodhi Society at New Delhi on the 17th February, 1942. He was garlanded by Mr. T. Vimalananda. The Bhikkhus M. Sangharatna, Dhammaloka and Jnanasri recited some hymns from the Pali Texts evoking Lord Buddha's blessings on the Maharaja. A set of Maha Bodhi Society's publication was presented to him.

* * * *

## *Evacuees from Burma.*

They come to us daily asking for help, which we give to the best of our means. The Maha Bodhi Society is ever ready to extend a helping hand to all sufferers who come to us.

* * * *

## *Ceylon University.*

The students of Lanka have often been embarassed by the absence of a University. This hindrance will soon be abolished with the launching of the Ceylon University at Kandy. Due to the endeavours of the Ceylon State Council the buildings are already in progress but it is impossible to say when they will be completed as the war conditions are no doubt a great obstacle. However we wish the new Ceylon University all success.

* * * *

## *Sri Chandra-Shekhara Fund.*

We understand from the Ceylon newspapers that the Sri Chandra-Sekhara Fund has been placed into the hands of the Public Trustee of Ceylon by the intervention of the Ceylon State Council. That is happy news for the Buddhists and the Maha Bodhi Society hope that they will be among the recipients of donations from this Fund.

* * * *

We are greatly indebted to Madam Christina Albers, the prominent Buddhist worker of Calcutta, for helping us to compile this journal. This talented lady has been of great assistance and our thanks are due to her for helping to make this journal a success.

* * *

## *13th Anniversary of the death of Dr. C. A. Hewavitarne, youngest brother of Ven. Devamitta Dhammapala.*

It is with sorrow that we send our thoughts to this erstwhile active worker of the Maha Bodhi Society. He was a man of high ability. Although he spent many years abroad, he was nevertheless true to the ideals of his nationality and the Faith of his fathers. He was a great asset to the Maha Bodhi Society to which he always gave his unstinting activity. But a sad accident took him from us. This occurred on the 3rd April, 1929. We remember him fondly this day and hope the blessing of the Triple Gem may follow him wherever he is.

* * * *

## *4th Anniversary of the death of Mr. Neil Hewavitarne.*

Another active worker in the field, whose life was unfortunately cut short all too soon, was Mr. Neil Hewavitarne, nephew to the late Ven. Devamitta Dharmapala and one

of the trustees of the Maha Bodhi Society for India and Ceylon. He was a man of universal education and cosmopolitan mind. We send him this day our loving thoughts and we trust he is happy wherever he is, for once the light of the Dhamma enters a heart, it never extinguishes.

* * * *

## *Obituary notices.*

Sorrow has come to the home of our acting General Secretary, Dr. Arabinda Barua. He has lost a dearly beloved daughter, a bright and snnny child that gladdened his home. We convey to him and to all the members of his family, our heartfelt condolence. May the message of the All Merciful One console them in their hour of bitter grief.

The Buddhists of Ceylon have sustained a great loss in the death of the Hon. Mr. W. A. de Silva, Minister of Health. He was an ardent follower of the Faith and spent his fortune in the promotion of Buddhist activities of the Island. He was particularly interested in Buddhist Education. The result of his own noble Karma will be his guide wherever he may go.

From Ceylon comes the sad news of the demise of the Ven. Hikkaduwe Pemananda Maha Nayaka Thero, the Head Priest of the Vidyoda Pirivena. He left the earth plane in the fulness of years, having spent seventy-five years on this globe. He was a disciple of the late world-renowned High Priest, the Ven. Sri Sumangala and Guru to our Vice-President the Ven. Pandit Sorata Thero. He was a man of great spiritual force and carried on the work of Manager of the Vidyoda Pirivena since its inception. The great success and high reputation which this institution obtained is mainly due to his ardent endeavour and ennobling influence.





DHARMA CHAKRA SERMON TO THE FIRST DISCIPLES

Painted by Sm. Atasi Devi
(Mrs. Arabinda Barua)

# THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA
IN MAY 1892.

*"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."*

—MAHAVAGGA, VINAYA PITAKA.

Vol. 50. ] B. E. 2486 JULY—AUGUST, C. E. 1942 [ Nos. 7—8

## BUDDHA'S ADVICE

As thus you school yourself in unity and harmony you may meet an almsman who is guilty of an offence or a transgression. In such a case be in no hurry to reprove; the individual must be studied. In one case you may conclude that it will neither harass you nor annoy him, inasmuch as he may not be a man of wrath and bad temper, nor dense, but easy to convince; and you see your way to make him grow out of the wrong and to establish him in the right—if such be your conclusion, it is proper to speak out. In another case, if you conclude that it will not harass you but will annoy him, inasmuch as he is a man of wrath and ugly temper, is dense and hard to convert, but you see your way to make him grow out of his wrong and to establish him in the right, then his annoyance is a small matter—it is a much greater matter to convert him from wrong to right. If such be your conclusion, it is proper to speak out. In a third case, if you conclude that it will harass you but not annoy him, inasmuch as he is not a man of wrath and ugly temper, nor dense, but hard to convert; yet you see your way to make him grow out of his wrong and to establish him in the right; you being harassed is a small matter; it is a much greater matter to convert him from wrong to right. If such be your conclusion, it is proper to speak out. In yet another case, if you conclude that it will both harass you and annoy him, inasmuch as he is a man of wrath and bad temper, both dense and hard to convert, yet you see your way to make him grow out of the wrong and to establish him in the right; your being harassed and his being annoyed are small matters; it is a much greater matter to convert him from wrong to right. If such be your conclusion, it is proper to speak out. In a final case, if you conclude that it will both harass you and annoy him, inasmuch as he is a man of wrath and bad temper, dense and hard to convert; and you cannot see your way to convert him from wrong to right—with such a man you must not be careless of your own peace of mind.

KINITI SUTTA.

# THE WHEEL OF THE LAW

By A Christina Albers.

In the deep silence of that midnight hour
When gentle zephyrs murmured in the trees,
When blazing stars on high joined with the moon
To flood the deerpark Grove with silver light,
The Master sat sublime, outshining all
The gorgeous galaxy of suns and stars,
And rang His voice in silver melody
Unto the eager five, whose trembling hearts
In rapturous ardour burnt, to hear, to feel
The glowing words of Wisdom and of Truth.
And others came, dwellers of glowing fields
And blazing groves of crimson and of gold,
Those fairy realms, where they dwell whose pure deeds
Sent them for a short bliss beyond earth's plains.
From those bleak fields, where gruesome darkness shrouds
The stealthy shades came gliding, still in dread,
Yet felt a light pierce their black veil of gloom.
And the wild jungle sent its denizens,
Stood the sleek panther side the timid doe,
The maina near the hawk, the dragonfly
With wing outspread hovered near both. All fear
Was lost before that tender fire of love,
Thus set He rolling the great Wheel of Truth,
That Wheel which never stops nor ever ends.
Throughout vast Asia went its unchecked course
Nor slackened there, but reached the Western shores,
And blossoms burgeoned on its dauntless path.
The roving horseman of the Northern steppes
Harkens and lo, an unknown hidden force
Loosens the armour of his hardened heart.
The pepply desert bears in mighty script
The soaring message that can never die,
And while the world in maddened turmoil raves,
The sages on the northern peaks and lakes
Bear witness of a Law that never fails
And all throughout the hell of fire and hate
It sends its ray—in sylvan solitude

And dreaming silence—to each listening heart,
Stronger than all the crushing powers of death,
The Wheel rolls on and will roll on its Path
Through all the ages of Eternity.

---

# MEDITATION

By Bhikkhu J. Kashyap, M.A., Tripiṭakācariya.

## SECTION I

### The Arising of Nimitta.

### A.

*"Should stay in a suitable monastery, having avoided those that are incongenial for the purpose."* [III. 28]

The beginner should reside as close to his teacher as possible, under whose guidance he has started the practice of meditation, so that he may be able to approach him whenever necessary and get his difficulties removed. But, he must avoid the following eighteen kinds of monasteries, that are incongenial for the purpose.

(1) *A big monastery*: In a big monastery there are often many sections amongst the monks, one opposed to another. This leads to constant quarrels amongst them, as a result of which the primary duties such as, sweeping the ground, filling the pots with water, and others—are left neglected. He alone has to perform all of these. If he does not do it, he fails in discipline; and if he does it, it means a great distraction to him, an obstacle in his meditation.

Besides this, there is a constant uproar of the crowd of the novices and the students.

If there is no such disturbance in a particular big monastery, he may stay there and follow his course.

(2) *A new monastery*: There is much of building-work to be done in a new monastery, in which he has also to take a part.

If the monks assure him that they themselves will look after the whole affairs, and allow him to do his own meditation, he may stay there if he thinks fit.

(3) *An old monastery*: In an old monastery, much of the time is spent in keeping the place clean.

(4) *A monastery situated on a high road*: Such a monastery

remains constantly disturbed by visitors and guests.

(5) *A monastery situated by the side of a tank*: Such a monastery is constantly disturbed by the people coming to take their bath, and by the novices of the other monasteries coming there to dye the robes of their teachers.

(6-8) *A monastery with a garden of big trees, flowers or fruits*: Such a monastery is disturbed by people coming there to gther leaves, pluck flowers or fruits.

(9) *A monastery of great renown*: It is constantly visited by people coming from distant places.

(10) *A monastery situated in the town*: Such a monastery is never peaceful. It shares all the evils of a town-life.

(11) *A monastery with many trees in it*: It is disturbed by the people coming there to fell trees for their own use.

(12) *A monastery attached to paddy fields*: It is disturbed by the peasants working in the fields ; who, sometimes, come into the monastery itself for thrashing the paddy at a good and smooth place.

(13) *A monastery resided by such monks who constantly quarrel amongst themselves.*

(14) *A monastery situated near a busy port or a trading centre.*

(15) *A monastery situated at a place where the people are irreligious.*

(16) *A monastery stuated on the frontier*: As it is situated on the frontier, it is never free from political disturbances. A monk staying in it is liable to be suspected by their Government to be a spy of the other.

(17) *A monastery that is unsafe*: It may be unsafe if it is situated at a place haunted by criminals or evil spirits.

There is a story. An Elder was residing in a cottage on a mountain. At night, a female spirit came and began to sing in the yard. The Elder opened his door and came out. Then, she went to a distance and began to sing at that place. The Elder followed the voice ; but in a moment she was heard singing down below the cliff. When the Elder was turning back to go to his cottage, she appeared again and caught hold of him, saying, "What do you think of me? I have devoured not one or two like you, but many."

(18) *A monastery where it is difficult to get a noble adviser.*

Having avoided the above, he should reside in a monastery, suitable in the following ways:—

(*i*) Being situated at a convenient place, neither too far from the village, nor too close to it.

(*ii*) Being not visited by many people in the day, and quite peaceful at night.

(*iii*) Being free from mosquitoes, flies, wind, heat and reptiles.

(*iv*) Where the four requisites are got easily.

(*v*) Being very often visited by the learned Elders who explain the Dhamma and remove the doubts.

B.

*"Should remove the minor obstacles."* [III. 28].

Before going to start meditating, he should cut the nails, get himself shaved, repair his old robes, dye them if necessary, polish his begging bowl, and get everything cleaned and put to order.

C.

*"Should practise meditation, in strict observance of the injunctions in this connection."* [III. 28].

*The rest of the chapter is exhausted in explaining the present issue, in connection with* PATHAVIKASIṆA *or the disc of clay.*

A Bhikkhu, who has practised meditation in a previous birth with some success, may get concentrated even on a natural piece of ground; and, a NIMITTA may arise to him.

The Elder Mallaka got concentrated on a piece of ploughfield and a NIMITTA also appeared to him. He developed the same and obtained all the stages of Jhāna on it.

§ 1. HOW TO PREPARE THE DISC?

Those who have got no such experience in their previous birth, should, under the guidance of a teacher, prepare a disc of clay. The clay must not be dark, yellow, red, or white. A clay of the 'colour of dawn', like that of the Ganges, is the best for this use. The disc should be prepared in a hidden place, where none may come and disturb.

The disc may be either fixed, or portable. It should be as big as a SUPPA (=a winnowing basket) or a SARĀVA (=a plate); made very smooth, like the surface of a drum, by gently rubbing it with a slab of stone.

§ 2. HOW TO MEDITATE ON THE DISC?

He should clean the place; take a bath; and come for meditating. His seat should be comfortable about eight or ten inches high, at a distance of about two and a half cubits from the disc. If he sits far, he will not be able to have a distinct look of it. If he sits too near, it will not look so smooth and clear. If he takes a higher seat, he will have to look below; and thus get a pain in the neck. If the seat be still lower, it will not be so comfortable.

He should feel quite confident of his success, which will lead him through the stages of JHĀNA, to the ultimate Freedom; and, with a glad and encouraged heart begin the practice.

He should look at the disc with even eyes, as one would see one's image on the mirror. He should not think of its colour, size, or any other particular quality; but, take it as a whole, a full disc. While concentrating himself on it in this manner, he should also repeat its name in himself, as, "earth's earth".

§ 3. THE ARISING OF UGGA NIMITTA.

When his concentration on the disc has grown in strength to a

certain extent, he is able to see an 'image' of it before him, when he keeps his eyes closed. This 'image' is just like the disc itself, which is technically called UGGA-NIMITTA or an image that has been picked up'.

After the arising of the 'image' he should not use the disc ; but go and sit at a different place, close his eyes, and meditate upon it. If the 'image' disappears due to some reason, he should go again to the disc and try to pick that up.

After a due practice in this manner, he will get a full concentration (SAMĀDHI) on the 'image', in which the 'hindrances' (NIVARAṆA) will be vanquished, and the passions (KILESA) put down. This stage of concentration is called UPACĀRA-SAMADHI or the concentration that is just close to the accomplishment of JHĀNA'.

## § 4. The Arising of PATIBHĀGA-NIMITTA

The UGGHA-NIMITTA, which is an exact 'image' of the disc with all its details, after further practice, becomes clear and brilliant, like the full moon emerging out from the clouds, or like the mirror taken out of its case. This transformed presentation of the 'image' is called PAṬIBHĀGA-NIMITTA.

If the yogāvacara has not been able to obtain UPACĀRA-SAMĀDHI on the UGGA NIMITTA, he is sure to get it with the arising of the PAṬIBHĀGA-NIMITTA.

## § 5. The Attainment of APPANĀSAMĀDHI or JHĀNA.

UPACĀRA-SAMĀDHI, in which NĪVARAṆAS and the KILESA have been suppressed, leads to APPANĀ-SAMĀDHI or the concentration of the JHĀNA, in which there arise the constituents (ANGAS) of it, namely, VITAKKA, VICĀRA, PĪTI, SUKHA, and EKKAGGATĀ.

## § 6. Difference between UPACĀRA and APPANĀ.

UPACĀRA-SAMĀDHI, as it has not yet become fully steady, belongs to the consciousness of the KĀMALOKA but, when it becomes such, and the Yogāvacara is able to maintain it as long as he desires, it is APPANĀ-SAMĀDHI or the concentration of the JHĀNA, the consciousness having risen higher to the sphere of RŪPA.

UPACĀRA-SAMADHI is not free from the restless process of the 'course of cognition' (CITTA-VĪTHI). It rises up to JAVANA, but again and again falls back to BHAVANGA. APPANĀ-SAMĀDHI on the other hand, is such that remains steady in the JAVANA, as long as he desires.

UPACĀRA may be compared to a small child with feeble legs, that stands up for a while, but soon falls down. And, APPANĀ is like a strong man who can remain standing as long as he desires.

## § 7. Preservation of the PAṬIBHĀGA-NIMITTA.

It is after a long and energetic practice that one is able to get the

PAṬIBHĀGA-NIMITTA, with the arising of which one must obtain the UPACARA-SAMADHI.

PAṬIBHĀGA-NIMITTA is thus, a great acquisition in the field of Yoga. It must be, after it has arisen once, preserved with the greatest caution, lest it may even disappear away.

He should avoid the following seven that are adverse to its preservation :—

(*i*) An unsuitable room : A room is unsuitable if the vibrations in it are not congenial to meditation.

It is said that it was very much due to the good vibrations of Cūlañaga cave in the island of Tambapaṇṇi (Ceylon), that many Bhikkhus staying in it could attain to the high stages of JHĀNA, and even up to Arhathood.

The monastery on the mountain Cittala was also famous for the same.

(*ii*) An unsuitable village where he goes for his alms : The village is unsuitable if the people in it are not charitable, or if it be very far in the east or the west, exposed to the direct rays of the sun.

(*iii*) Undesirable talks. The thirty two kinds of undesirable talks mentioned in the Brahmajāla Sutta, Dīghanikāya.

(*iv*) The company of undesirable persons.

(*v*) The food that does not suit his constitution.

(*vi*) The weather that does not suit him.

(*vii*) The postures in which he cannot concentrate.

*Walking, standing, sitting, and lying down, these are the four postures or* IRIYĀPATHA. *Some may concentrate well in one and some in another.*

## § 8. THE TEN RULES FOR THE REALISATION OF APPANĀ.

Thus, avoiding the above seven, and following his meditation on the PAṬIBHĀGA-NIMITTA, one may, after a considerable practice, obtain APPANĀ-SAMADHI, the concentration of JHĀNA. If he can not, he should follow the following ten disciplines called APPANĀ-KOSALA or the skill for the realisation of APPANĀ :—

(1) He should keep his body, cloth and abode as clean as possible ; for, the mind of a dirty man is liable to be dull and impure, like the flame of a lamp that is dirty.

(2) He should regulate properly the following five guiding faculties, called the INDRIYAS, namely,

(*i*) SADDHĀ or faith.
(*ii*) VIRIYA or energy.
(*iii*) SATI or mindfulness.
(*iv*) SAMĀDHI or concentration.
(*v*) PAÑÑĀ or insight.

If the faculty of SADDHĀ is very strong in a man, the other faculties will not be able to perform their proper functions. Therefore, he should try to bring it down to the equilibrium of the others.

Here, the story of the Elder Bakkali may be narrated as an illustration (Sam. 3/119-124).

Similarly, if the faculty of VIRIYA crosses the limit of its strength, he should try to lessen it by developing tranquillity.

It may be illustrated by the story of the Elder Sona (Mahavagga 179-85).

*It is important that* SADDHĀ *must be in harmony with* PAÑÑĀ *and* SAMĀDHI *with* VIRIYA. A strong SADDHĀ tends to make the PAÑÑĀ dull ; and a strong PAÑÑĀ tends to weaken the SADDHĀ. A strong SADDHĀ may result in a *'blind faith'*; and a strong PAÑÑĀ in cunningness. Thus, a mutual moderation of SADDHĀ and PAÑÑĀ alone will lead a man on the true path.

Similarly, a strong SAMĀDHI tends to slothfulness, making the VIRIYA weak. And, a strong VIRIYA tends to haughty distraction, making the SAMĀDHI muddled and confused. SAMĀDHI should therefore, be moderated by VIRIYA, and VIRIYA by SAMĀDHI. VIRIYA will check SAMADHI from falling into clothfulness ; and SAMĀDHI will check VIRIYA from falling into distraction.

For the realisation of APPANĀ, it is absolutely necessary to make a proper adjustment in the above two pairs.

*The faculty of* SATI *however, should be made as strong as* possible. It is the faculty of SATI that keeps the other faculties on their proper track, and regulates the whole process. As salt is an absolute necessity in all the curries, or the chief minister in all the political issues of the Government, so is SATI on every step of the yogāvacara. SATI is his ultimate refuge, the best guard and keeper.

(3) He should know well how to prepare the KASIṆ, or another object of meditation (KAMMAṬṬHĀNA) ; how to meditate on it ; and how to preserve that what has been attained in the process of his practice.

(4) *He should urge his mind when it should be urged.* Besides SATI, there are other six factors called SAMBOJJHANGA that are absolutely necessary for the realisation of APPANĀ and a complete 'insight', namely—

(*i*) PASSADDHI or tranquillity.
(*ii*) SAMĀDHI or concentration
(*iii*) UPEKKHĀ or equanimity.
(*iv*) DHAMMAVICAYA or investigation into truth.
(*v*) VIRIYA or energy.
(*vi*) PĪTI or rapture.

The first three of them are such that have an appeasing effect on the mind. They should not, on that account, be practised when the mind feels dull. The last three, on the other hand, have an arousing effect ; and, herefore, fit to be practised on such an occasion.

The factor of DHAMMAVICAYA may be practised by rightfully bringing into mind the nature of all good and bad states of things. The factor of VIRIYA may be practised by being mindful of the three stages of energy, *i.e.*, ARAMBHA-DHATU or the starting energy; NIKKHAMA-DHATU or the middle of it, emerging out from slothfulness ; and PARAKKAMA-DHATU or the active energy. The factor of PĪTI may be practised by rightfully reflecting over it.

Further, the following seven qualities lead to the arising of DHAMMAVICAYA—(*i*) frequent questioning, (*ii*) the cleaning of the physical basis, (*iii*) the regulation of the controlling faculties, (*iv*) the avoiding of persons of weak understanding, (*v*) the companionship of persons of understanding, (*vi*) the reflection on the

ways of deep wisdom, (*vii*) the intense desire for the attainment of wisdom.

The following eleven qualities lead to the arising of the factor of VIRIYA—(*i*) reflection on the miseries of hell and other states of woe, (*ii*) the seeing of the advantage in the mundane and supermundane attainments achieved by VIRIYA, (*iii*) the thought that he is going to follow the Path of the Buddha, Pacceka Buddha, and the Mahā Sāvakas, that is not possible to be accomplished by a slothful man, (*iv*) the thought that he must fulfil the purpose for which the devotees have offered him his food, (*v*) the thought that the Master taught again and again to be energetic; and that He will be respected only by living up to His teachings, (*vi*) the thought that he has received the great heritage of the Sublime Law, that can be kept only by the energetic, (*vii*) the dispelling away of slothfulness by meditating on light, changing the IRIAPATHA or living outside in the open space, (*viii*) the avoiding of idle persons, (*ix*) the companionship of strenuously energetic persons, (*x*) reflection on right energy and (*xi*) the intense desire of the attainment of VIRIYA.

The following eleven qualities lead to the arising of the factor PĪTI—(*i-vii*) the seven ANUSSATI leaving out MARANANUseven ANUSSATI leaving out MARANANUSSATI, KAYAGATASATI, and A.APANASATI, (*viii*) the avoiding of coarse persons, (*ix*) the companionship of gentle persons, (*x*) reflection on such Suttas that inspire faith, and (*xi*) the intense desire to attain PĪTI.

(5) *He should appease his mind when it should be appeased.*

The last three factors—DHAMMAVICAYA, VIRIYA and PĪTI—have an arousing influence on the mind. They should not, for that reason, be practised when the mind has got distracted. The first three factors—PASSADDHI, SAMĀDHI and UPEKKHĀ—that have an appeasing effect, are fit to be practised on such an occasion.

. . . . . The following seven qualities lead to the arising of PASSADDHI or tranquility—(*i*) delicious food, (*ii*) pleasant weather, (*iii*) the adopting of easy ways of deportment, (*iv*) having equanimity, (*v*) the avoiding of persons of violent temper, (*vi*) the companionship of persons of cool temper, and (*vii*) the intense desire to have PASSADDHI.

The following eleven qualities lead to the arising of the factor of SAMADHI :—(*i*) cleanliness, (*ii*) being able to get and keep the NIMITTI, (*iii*) regulation of the faculties, (*iv*) urging the mind at times, (*v*) appeasing the mind at times, (*vi*) encouraging the mind, when it gets dejected, (*vii*) leaving the mind of its own, when is on the right course, (*viii*) avoiding the company of the distracted persons, (*ix*) companionship of the concentrated persons, (*x*) reflecting that JHĀNA serves for the realisation of Freedom, and (*xi*) an intense desire to get SAMADHI.

The following five qualities lead to the arising of the UPEKKHA factor :—(*i*) even-mindedness concerning beings, (*ii*) even-mindedness concerning the complexes, (*iii*) avoiding persons who are fond of beings or complexes, (*iv*) the companionship of persons even-minded towards beings and complexes, (*v*) intense desire to get UPEKKHA.

(6) *He should encourage the mind when it gets dejected*, due to either lack of wisdom or incapability of realising the bliss of composure, by reflecting on the following eight SANVEGAVATTHU or the objects that arouse inspiration :—

(*i*) JĀTI or birth.
(*ii*) JARĀ or old age.
(*iii*) BYĀDHI or disease.
(*iv*) MARAṆA or death.
(*v*) APĀYA-DUKKHA or the miseries of hell and other states of woe.

(*vi*) The miseries of the past births.

(*vii*) The miseries of the future births.

(*viii*) The misery in the search for food.

He should also invoke devotion towards the Buddha, the Doctrine, and the Order.

(7) *He should leave the mind of its own when it is following the right course,* as the charioteer leaves the horses when they run on in the desired manner.

(8) *He should avoid persons who always remain distracted,* never trying to gain concentration.

(9) *He should keep the company of those who are concentrated in mind,* striving for the realisation of Freedom.

(10) *He should have an intense desire to get* APPANĀ.

§ 9. EVENNESS IN THE PRACTICE.

The Yagāvacara should neither strain too much, nor slacken his efforts, but be even in his practice.

This has been illustrated by the following examples:—

(*a*) If the bee goes too fast, it will leave the flowers behind. If it goes too slow, it will reach the flower when its pollens have all been exhausted. But, if it goes *with even speed* it will reach the flower just in time.

(*b*) The master-surgeon puts a petal of lotus floating on the surface of water, and asks his students to operate upon it without dipping the knife into the water. One of them gets so nervous that he does not even touch it with his knife. The others, being too quick, cut the petal in two and dip the whole knife in the water. But, the most clever one applies the knife *with an even hand* and successfully operates upon it, as directed by his teacher.

(*c*) The king proclaimed that he would give him a rich prize who could bring the fine string of the cobweb as long as four VYĀMA. The unskilful persons either do not attempt to get it or break it again and again. But the skilful person *applies his hand evenly* and gets the desired length of the string.

(*d*) The unskilful sailor either not reaches his destination or is carried far ahead. The clever sailor, on the other hand, takes his boat *with even speed* and reaches the exact point.

(*e*) The teacher proclaimed that he would give him a good prize who could fill the bottle with oil, without letting even a drop fall on the ground. The unskilful students either do not do it or let much of it fall on the ground. But, the clever one, *with even hand,* fills the bottle and wins the prize.

The Yogāvacara should follow the above examples and be even in his efforts.

# THE PRESIDENTIAL ADDRESS ON THE OCCASION OF THE VAISAKHA PURNIMA CELEBRATION OF THE MAHA-BODHI SOCIETY IN CALCUTTA

By

Sree Bhabani Churn Law

The Lord Buddha was born to free mankind from the misery of existence. Buddhism has not only powerfully affected the religious beliefs of millions of men but has been vital in moulding their lives and actions through the ages. The conquest of the mind of man over the greater part of Asia was a more glorious achievement than the fleeting conquests of the material world by great conquerors. Asoka, himself a mighty conqueror and the greatest emperor of ancient India, came under the spell of Buddhism.



SRI BHABANI CHURN LAW

### Spread of Buddhism.

The revolting carnage and human suffering which his conquest of

Kalinga had wrought, turned Asoka's heart to Buddhism. He has left behind imperishable records of his faith in the teachings of the Buddha and a call to the people of India to follow them, in numerous edicts and inscriptions engraved on pillars and rocks scattered over his wide-spread dominions. With the spread of the gospel of Buddhism during his reign and in subsequent centuries, was ushered in an era of unrivalled activity inspired by spiritual exaltation.

### A Glorious Heritage

This has left us a splendid heritage in the glorious monuments of Bharhut and Sanchi, Mathura and Sarnath, Amaravati and Ajanta and in the earlier cave temples. The teachings of the Buddha were carried by Indian missionaries and scholars far beyond the confines of this land. Buddhism spread into Nepal and Tibet, into Ceylon, Bali, Sumatra, Java and China. China again transmitted Buddhism and with it the art of India, into Central Asia and the remote east. Wherever the new faith spread, there simultaneously occurred an ennoblement of the path of human life and a flowering of human culture. Buddhist temples and Buddhist art are still the glory of all those lands.

### The Precepts of the Buddha

The whole world to day is plunged into a cataclysm at the root of which is the delusion of unbridled power and lust of conquest. The fiery flame of destruction which has been kindled, would have been quenched in a moment if that universal love and brotherhood, which the Buddha preached had been remembered and acted upon. The blessed teachings of the Lord Buddha lead to salvation as they furnish us with a synthesis of the highest religious and domestic ideals. From His precepts we learn that falsehood should be conquered by truth, wickedness by virtue, while wrathfulness should be disarmed by calmness, etc.

On the blessed day of the Vaisakha Purnima the Lord Buddha was born, on another day of the full moon He obtained enlightenment and finally it was on such a day that He attained Mahaparinirvana. On this auspicious day it is fitting to pay tribute to the Anagarika Devamitra Dharmapala, a selfless person to whose tireless devotion the Maha Bodhi Society owes its birth and growth.

In memory of that incarnation of peace and charity, by the Lord Buddha, let all who are assembled here this day, pray for the welfare of every living being in the world.

# PLAIN TALKS ABOUT RELIGION

By Sukumar Haldar

Religion has been defined by Lord Amberley as a name for the indefinite feelings of man towards the mystery of existence by which he is surrounded. All history and our own experience tell us that there are irrepressible instincts which point to something above the realm of nature —to a realm of mystery which transcends the finite and phenomenal world. While we know nothing but what our senses perceive, or our minds understand, we feel that there is something more, alike unknown and unknowable, whose nature is shrouded in mystery which no intellect can fathom. Religion has ever been one of the most powerful moving forces of mankind.

Some members of a Semitic race exercised their ingenuity in producing a religion which conceived a God living in the high heavens, thinking, 5945 years ago, of creating the earth, and of bringing man into existence. That man, as a result of his constitutional weakness, involved himself in sin through the machinations of Satan, God's enemy ; and found it necessary, some thousands of years later, to devise a scheme for the salvation of mankind—a scheme which secured only partial success as it benefited only a part of mankind and made it necessary to formulate a further plan of complete salvation for all at a future, indefinite, date. This religion was embodied in a book supposed to have been inspired by God himself.

At a later time another Semitic race, in the same neighbourhood, produced another religion which was based on an inspired book. This religion has spread itself over a very large portion of the globe ; and there is, at the present day, a keen struggle for mastery between it and its predecessor. Its simplicity and the absence in it of quaint dogmas have placed it in a position of decided advantage in the competition.

Each of the two religions referred to depends absolutely upon the authority of its own holy book ; and each claims the high privilege of exclusive salvation. Each has its good points and its attractive features ; but after all is said and done, each rests upon unquestioning faith and must be taken upon trust. A Catholic of great eminence, Cardinal Newman, has stated with a frankness rare amongst Christians that there is not a Christian dogma which is not infested with intellectual difficulties and that, speaking for himself, he could not solve any of them.

The general belief in Europe has been that the Jews were the first human race and that Hebrew was the mother of languages. For a long

time Europeans had no knowledge of the earlier civilizations of India and China. Till about 170 years ago they had no authentic information about the existence of Sanskrit literature. Dugald Stewart, the early 19th century philosopher, wrote an essay in which he endeavoured to prove that not only Sankrit literature, but also, the Sankrit language, was a forgery made by the crafty Brahmans on the model of Greek after Alexander's conquest. Professor Max Müller has stated in the *Fortnightly Review* for 1896: "In 1845 two Roman Catholic missionaries, Huc and Gabet, observed extraordinary resemblances between their own ecclesiastical ritual and that of the Buddhist priesthood of Tibet, and accounted for them by ascribing them to the Devil". But the authorities of Rome would not let Huc's book go out, even with such an antidote, and so they put it under a ban. (*Vide* "A History of the Warfare of Science with Theology in Christendom", vol. ii, p. 377, by Dr. Andrew D. White). Sir Edwin Arnold has stated that the Ramayana and the Mahabharata "were not known to Europe, even by name, till Sir William Jones announced their existence." Writing about Lord Buddha in his introduction to Arnold's "Light of Asia", Sir E. Denison Ross states: "It came as a shock (to Europeans) that five centuries before the birth of Christ a man had preached all the essential virtues of Christianity."

Apart from dogmatic religions there is a religion in daily life which is based upon ethics. Professor Thomas Huxley has said: "My definition of religion is the reverence and love of the ethical ideal and the desire to realise it in daily life." Christians believe that there can be no morality apart from their religion. They are strongly opposed to the severance of morality from religious belief. They overlook the fact that beliefs are of value only when they influence conduct. If they are outgrown, they must hinder rather than aid morality. According to Lord Morley the basis of morality is the rational nature of man; the object of morality is the benefit of the community; the sanction of morality is the authority of right as known by experience.

Major Evans Bell, a distinguished officer of the Hon'ble E. I. Company wrote in "The Task of To-day": "The greatest difficulty experienced by the Christian missionaries in Ceylon is from the exalted morals which form the articles of belief of the Buddhists. Buddhism enjoins temperance, honesty and benevolence, insists upon charity as the basis of worship, and calls on its followers to appease anger by gentleness and overcome evil by good." Anatole France has said of Buddhism: "It is a system of morality, and the most beautiful of all; it is a philosophy which is in agreement with the most daring speculations of the modern spirit." Buddhism is not founded on the authority of any book or any teacher. It is based upon reason. Lord Buddha said: "Be ye each a lamp unto yourself, be ye a refuge

unto yourself; go to no external refuge." He said: "Do not believe anything that I may tell you, because I tell it. Believe it only because your own unbiassed judgment tells you it is true."

The teachings of Christianity and Buddhism may well be placed side by side. The former discriminates between Christian and heathen. Professor Gilbert Murray of Oxford writes: "To the Jews in early times Jehovah—or, as the Greeks called him, Iao—was their God and other Gods were Gods of their enemies. He has established an elaborate system of laws and taboos which marked the Jews out as his chosen people." The Professor adds: "Iao was indeed a jealous God. The Christian movement starting from Jerusalem inherited the Jewish exclusiveness". Professor J. Estlin Carpenter has said in "Buddhism and Christianity" (London: Hodder and Stoughton): "When Jesus first sent out the Twelve to preach, he bade them limit their mission to their own people, 'Go not into the way of the Gentiles, and enter not into any city of the Samaritans' . . . . Buddhism had at the outset made its appeal to all humanity, irrespective of race or class." Professor F. C. Burkitt, D.D., of Cambridge, has said: "He himself is reported to have said, it is not fair to take the children's bread and throw it to the dogs and the oldest repetition of this story tells us quite distinctly that He meant that He had not been sent to outside nations but to the Israelites." Christ said: "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." But Buddha said: "Those persons who revile me or do me harm, or scoff at me, may they all attain enlightenment." Sri Krishna has said: "The same am I to all beings; there is none hateful to me nor dear." The Christian view is reflected by a profound Christian, the Rev. Dr. Thomas Arnold, the famous Headmaster of Rugby, who has declared: "In a world made up of Christians and non-Christians, the latter should have no rights." The same Christian spirit is displayed in the treatment of Negro slaves and of modern Christian Negroes in America, and also in the treatment of the aborigines of Australia by the White Colonists who regard those unhappy people as sub-human and despise them as "blacks". Herr Hitler displays the same spirit in regarding non-Nordic people, especially Jews and natives of lands outside Europe as sub-human. The Rev. Dr. Jabez T. Sunderland, in considering the question whether Christianity has promoted peace, writes: "If we were asked what religion has best promoted peace in the world, I am quite sure we could not say Christianity. Is it not plain that a candid survey of history would compel us to answer, Buddhism?"

In November 1917 there was established in Russia, through a violent revolution, a new social order in place of the existing system which

was based upon an oligarchy wherein the upper classes sorely pressed upon the masses under the domination of a corrupt priestcraft. The new system did away ruthlessly with the old social system and established the rule of the proletariate. It was violently opposed by the leaders of the existing order, helped by the other European nations. The abolition of the old religious order and the substitution in its place of a social order in accordance with secular education made the new Communist Government the object of bitter hatred amongst the Christian nations of Europe. Experience has proved the decided superiority of the Soviet State over the other European States. The Soviet Government shows no disposition towards land-grabbing ; it has promoted peace, international amity, popular education, equality of the sexes, agricultural and industrial development, and has helped peaceful internal progress generally. In the present war it has shown qualities of courage and endurance far above those of Christian States, and it has given proofs of a standard of truthfulness which has extorted the unwilling praise of other nationalities. Religion has no place in the Soviet system which is founded on the principle of Karma and universal morality. While the State does not associate itself with religion, it allows full liberty to its citizens to profess any religion or to profess disbelief in any religion.

Whatsoever alarms, whatsoever perturbs, whatsoever annoys, all this proceeds from the fool, not from the well informed. Just as a fire, which breaks out in a hut of bamboo, consumes, as it spreads, even storied mansions, which are cased in plaster,—so it is always from the fool and not from the well informed that there arise those alarms and perturbations, which are present in the fool and absent in the well informed. For, the well informed have neither alarms, nor perturbations. Therefore, bhikkhus, trim yourselves up to become informed by study.

*Bahudhatuka Sutta.*

# THOUGHT-PROCESS PRECEDING DEATH

By C. L. A. De Silva.

Now to those thus about to die there is present in consciousness, at the hour of death, by the power of Kamma, at one or other, of the six doors, according to circumstance, either (*a*) a presentation of such kamma from past existence as is bringing about rebirth ; or (*b*) a sign or token of that kamma, such as a visible or other object, which was got at the time when the kamma was performed and became an instrument therein, such as the shrine where the dying one worshipped the tank he had made, the flowers offered in worship, or the knife with which he murdered and so on ; (*c*) a sign of the destiny, which is to be undergone by them as their lot in the existence immediately impending.

(*a*) *Kamma* may be a moral or an immoral one out of the innumerable kamma done by an individual which becomes reproductive kamma producing rebirth in the next existence. Of the immoral kamma, it is one out of the eleven classes of immoral consciousness barring that class of consciousness accompanied by indifference and conjoined with distraction, which is incapable of producing rebirth. Of the moral kamma, it is one of the eight classes of great moral consciousness in kāmalōka.

Kamma will not present itself in the case of individuals who have attained the Thānas that would produce rebirth in Rūpalōkas and Arūpalōkas. Their kamma are the Jhānas themselves which belong to Rūpalōka and Arūpalōka.

Arahats who will never be reborn anywhere will never perceive any Kamma. Further, this Kamma will present itself before the mind-door only and never before the other five doors of eye, ear, nose, tongue and body. It is always a past Kamma and never a present or a future one.

(*b*) *A sign or token of Kamma* (kamma nimitta) is an object or an article that was got at the time of performing the Kamma, whether it be a moral or an immoral one. With regard to immoral Kamma, the object that presents itself before the mind-door of one who has killed another is the life of the one that was killed, and the article is the weapon with which the individual was killed. With regard to moral Kamma, the object is a shrine, vihāra and so on and the article is the flowers offered in worship or lighting of lamps and so on. The sign of Kamma need not necessarily be a past one.

It may be a past or present one. Unlike the Kamma, a sign of Kamma need not necessarily appear before the mind-door only. It may appear before all the six doors such as eye-door and so on. The sign of Kamma

that presents itself before the six doors as a present object is only what was got at just before the advent of death. Far instance, when an image of the Buddha is presented just before the advent of death, the sign of Kamma appears before the eye-door . and when the doctrine is preached it appears before the ear-door.

Whatever object was grasped at the moment through any of the five doors will present itself as a present object before the mind-door. What is indicated here is with regard to moral Kamma. And in respect of immoral Kamma, unpleasant objects will appear before the five doors as present objects. Signs of Kamma such as visual objects and so on of the past will appear only before the mind-door.

Although Kamma does not present itself before the mind-door of those who have attained Jhānas, which produce rebirth in Rūpalōka, sign of Kamma does so. Their signs of Kamma are objects of Kasina circles of Earth (Paṭhavi) and so on. Similarly signs of Kamma present themselves before the mind-door of those who have attained such Jhānas as would produce rebirth in Arūpalōka. Objects of Kasina circles and so on (Paññattālambana) are the signs of Kamma in those who have attained the first Jhāna dwelling on the infinity of space and the third Jhāna dwelling on nothingness. Sublime objects (Mahaggata) are the signs of Kamma in those who have attained the second Jhāna dwelling on the infinity of consciousness and the fourth Jhāna dwelling on the infinity of neither consciousness nor no-conciousness.

The Arahats who will never be reborn anywhere will have neither a Kamma nor a sign of Kamma presenting before the mind-door before the attainment of Pari-Nibbāna.

(*e*) *Sign of Destiny* (gatinimitta) is some object or other existing in any plane in which rebirth is to be produced by an immoral or moral reproductive Kamma. The signs of destiny of those who are to be reborn in a place of misery from an akusala kamma are fires, hideous-looking beings, dogs and so on ; of those who are to be reborn in the animal kingdom are rocks, mountains, jungles and so on ; of those who are to be reborn in the wombs of women from a Kusala Kamma are such clothes and so on as resemble the colour of women's wombs ; and of those who are to be reborn in the Dēvalōkas are the female Dēvas, trees, garlands of flowers, palaces and so on of Dēvalōkas.

No signs of destiny appear before the mind-door of those who have attained Rūpalōka and Arūpalōka Jhanas. Similarly, the Arahats do not obtain any sign of destiny. Just as they do not obtain a Kamma or a sign of Kamma.

Just before the advent of death, presentation of a Kamma or a sign of Kamma or a sign of destiny takes place by the power of the reproductive Kamma which gave rise to rebirth in that life. Again, it should be noted that the object may be one

that has been repeatedly practised during the existence or anything that has been caused at the moment or anything that has been recalled by others at the moment.

Further, even after the presentation of a bad sign of Kamma, it may be dispelled by a good associate coming to his rescue and presenting a good sign of Kamma as in the case of the Ven'ble Sona Thēro rescuing his father ; or the good sign of Kamma which presented itself at first may be dispelled by a bad sign of Kamma from some cause or other as in the case of King Dhammasoka. At times Kamma or the sign of destiny presents itself during the space of seven days prior to the advent of death.

After that, attending to just this object which has fixed itself in consciousness, there usually goes on an uninterrupted continuum of consciousness, which is either pure or corrupt, accodding to the Kamma that is being matured, and which, in conformity with the existence that is about to be undergone, tends thither.

Only such Kamma as is capable of producing rebirth is able to arrive at the door of presentation as a representation of itself.

To one who is at the point of death, at the end of his mental processes or expiry of his life-continuum (bhavanga), the death-thought or last phase of his present being arises and ceases with his decease. At the end of this cessation and just after it, mental action, which is called rebirth, because it consists in relinking the past existence with the new existence, arises and is set up in the next existence, according to circumstances and capacities. This mental action is engaged upon the object presented as described ; it has either a physical base or no base ; it is brought forth by a mental activity which is rooted in such craving as is dormant, and is wrapt in such ignorance as is latent ; it is surrounded by its mental associates and it becomes the fore-goer, by being a fixed force, of all that is coexistent with it.

The Lord made a Path where Path there was none, traced out a Path where Path there was none, and revealed a Path till then unrevealed ; he knew and saw the Path ; Master of the Path was He. Today his disciples follow him in the Path which has come to them from him.

*Gopaka Moggallana Sutta.*

# WITH THE TASHI LAMA IN CHINA

By Basil Crump.

It was in 1924 that Mrs. Cleather, her son Graham, Miss Christabel Davey and myself, then working for Buddhism in India since 1918, heard of the flight of the Tashi Lama from Tibet to China owing to political intrigues in Lhasa. He had long been a venerated figure in our work, not only as the Spiritual Head of Mahayana Buddhism but also and more intimately as one of the high beings associated with the Esoteric Yogacharya School of which we had



Mr. Basil Crump.

been members for forty years. While at Darjeeling in 1920 we had made a pilgrimage to Buddha Gaya in January in order to meet a high Tibetan lama from the Chumbi valley who initiated us into the Yellow or Gelugpa sect of which the Tashi Lama is the head in the exoteric faith.

In 1925 we left India for China, mainly in order to come into direct personal contact with the Tashi Lama, then residing in one of the Peking temples. His Serene Holiness (to use his official title in English) received us in private audience early in 1926 when he told us that he knew all about us and our work in India. He recalled his visit there in 1904 when he met the Prince of Wales and Princess Mary who afterwards became King and Queen in 1910. He urged us to continue our work for Buddhism in China and said that his blessing and protection would always be with us, not only in this life but also in the lives to come. How real this protection could be we did not find out until in 1933 we passed safely through many dangers unscathed in a difficult journey by car, camel and river from Peking to Sining in the north-east corner of Tibet.

This hazardous trek was undertaken owing to an invitation by the Tashi Lama to return with him to Tibet. For this purpose he had furnished us with special certificates which he said would be a safe-conduct anywhere in Tibet or Mongolia.

Unfortunately, by the time we reached Sining in October many difficulties, mostly of a political nature, had arisen which delayed his arrival there for an indefinite time, so that, after a brief visit to the great Monastery of Kum Bum where we had planned to meet him, we were compelled to return to Peking. He then advised us to return to India and enter Tibet from there as soon as he could return himself. In 1936 he finally reached Kum Bum and in that region discovered the new incarnation of the Dalai Lama who had died just after we had returned in November, 1933. It was at Kum Bum in the province of Koko Nor (Blue Lake) that the great reformer Tsong-Kha-pa, founder of the Yellow Gelugpa sect and of the hierarchy of the Tashi Lamas, was born in the fourteenth century A.D.

Eventually the Tashi Lama reached the frontier of Tibet at Jyekundo where death overtook him also in November, 1937, after we had returned to India. Mrs. Cleather, head of our group, died a few months later in May, 1938 at Darjeeling and was cremated at the Nepali-Buddhist ghat. H. H. Sam Ten Rimpocheh, of Lhasa, was then in residence at Ghum and was making arrangements for us to go to Lhasa that autumn when Miss Davey became seriously ill and died in Calcutta in November 1940 after much suffering heroically endured, leaving Mr. Cleather and myself to carry on the work originated by Madame H. P. Blavatsky in India (see my article in the March number). During her ten years of study and training in Tibet she spent some time at Tashilhumpo in the sixties as the guest of the previous Tashi Lama who died in 1882. Another of his guests was Sarat Chandra Das in 1879 and 1882, author of the great Tibetan-English Dictionary, Calcutta, 1902). His successor, whom we knew, was installed in 1888, and Dr. Sven Hedin who spent 47 days with him during the New Year's Festival of 1907, wrote of him in his *Trans-Himalaya*: "Wonderful, never-to-be-forgotten Tashi Lama! Never has any man made so deep and ineffaceable an impression on me." And Sir Charles Bell, describing a visit in 1906, writes in his *Tibet Past and Present*: "Truly the Tashi Lama has a wonderful personality . . . It is not surprising that he should be loved by his people. It is good that there is such a man in Tibet; it is good that there are such men in the world." An American journalist who met him in China wrote: "At all times there is about him a quiet dignity and an air of conscious power. I should describe his personality as decidedly strong and magnetic, but the outstanding feature seemed to me to be one of great kindness, and withal he gives the impression of possessing a very gentle and lovable disposition. There is no describing his smile—it simply glorifies his face."

The formal installation of the new Dalai Lama at Lhasa attracted world-wide interest and all who witnessed it were much struck by the dignity and self-possession of the little boy

who so successfully passed the searching tests required for proof of the reincarnating ego's identity. The Tashi Lama who discovered him has himself reincarnated recently, I am informed, in an infant born in the Eastern Tibetan province of Kham. This must cause great rejoicing among his people who deeply mourned his enforced flight in 1924 and his death at the very threshold of Tibet in 1937. With his return in a new body they believe that the well-being of the country and especially of Mahayana Buddhism will be assured. During his thirteen years in China and Mongolia, when we saw him frequently and quite informally, the country was torn by warring factions, but his constant efforts for peace brought about a gradual tendency towards united patriotic effort until the aggression, which began at Mukden under our very eyes in 1931 and extended gradually southwards, finally brought about a union for national defence of the various armies, whose heroic resistance has since won the admiration of the whole world.

In my article "Buddhism and Defence" (p. 151) I quoted the Lord Buddha's advice to a Jain General to fight bravely in defence of home and country, and this is just what China has been doing against heavy odds for the past five years. We found China to be very deeply imbued with the true spirit of Buddhism, for they are not a military people and only fight to defend their country and their ancient civilisation. For them the Tashi Lama was regarded as a "Living Buddha", the incarnation of Amitabha the Buddha of Boundless Light. Therefore his presence among them for so many years undoubtedly had much to do with the splendid spirit of unified self-sacrifice and resistance to a cruel aggressor which they have since so splendidly exhibited.

To describe Sariputta aright is to describe *him* aright who has risen to mastery and perfection in noble virtue, in noble Concentration, in Noble Perception, in Noble Deliverance. To describe Sariputta aright is to describe aright the Lord's own begotten Son, born of his mind, begotten and created by the Doctrine, heir of the Doctrine, not the flesh. Sariputta, bhikkhus, is consumate in rolling onwards this peerless Wheel of the Doctrine, which the Truth-finder first set a rolling.

*Anupada Sutta.*

# CONCERNING AUM MANI PADME HUM HRI!*

By Alexandra David Neel

Many authors and most of the travellers who have approached the frontiers of Tibet have been puzzled by the formula *Aum mani padme hum hri!*—or more briefly *Aum mani padme hum!*—, which they have heard repeated by devout Tibetans, or—if they can read Tibetan—have seen written along all the roads, on thousands of rocks or on piled up stone tablets forming a kind of low wall, called a *mendong*.

Failing to understand the meaning of the words or to be able to get information on the subject from learned Tibetans, these writers and travellers have advanced the oddest translations. People devoid of the most elementary knowledge of the doctrines and of the religious language of India have translated the sacred word *Aum* by Ah!, by O!, by Hail!, etc. Failing also to catch distinctly what the good people of the 'Land of Show' mutter, the final *hum* has often been taken to be a repetition of the initial word, namely, *Aum* (heard as One), and in this case frequently interpreted as *Amen*. Then, the terms *mani padme* having been sometimes translated by them, usually without grammatical precision, certain travellers have favoured us with such an interpretation as: 'O lotus jewel, amen!'. Others, more clever, on being vaguely told that *padme* marked a Sanskrit case-inflection and meant *'in* the lotus!, have given us: 'Hail, jewel in the lotus, oh!'.

A striking example of the way in which the foreign public is being informed regarding Eastern things is furnished by the Nelson Encyclopedia. In vol. XVII, page 224, under the heading Praying-Wheel, we read as follows: *'Om mani padme hum!*, which may be translated *Oh the Jewel in the Lotus,* referring to the incarnation of Buddha in a lotus flower'.

It is otherwise with scholars, ethnographers, or ethnologists. These erudite men know fully well that *nothing* is without meaning, and whether it be a question of custom, rite, belief, or of no matter what, if the meaning of that which they see or hear is not clear to them, they search for it. However, in order to be fruitful, inquiries should not be conducted by interrogating only the ignorant and the illiterate.

As to *Aum mani padme hum*! it must first of all be remembered that this formula is not Tibetan but Hindu, although it is not to be met with in India. Where does it come from?—Its sources are obscure. Obviously we cannot credit the miraculous origin that the *Mani kha bum*

* Translation by V. Sydney.

—a Tibetan work—attributes to it, and believe that it appeared, suddenly, inscribed on a rock. Still, whatever may have been the manner of its introduction into Tibet, the formula is unquestionably Hindu. Aum is par excellence the sacred word of the Hindus: one that forms the object of the profoundest meditations of Indian mystics. The combination of sounds in *Aum*—when pronounced correctly—is supposed to give rise to states of consciousness that induce perceptions different from those that are usual with us. To pronounce them correctly means that the three sounds are heard as (1) *a* (ah) ; (2) *u* (a sound between *o* and *oo*) ; (3 *m* (a kind of deep humming sound, which is made to descend gradually into the chest and so appears to originate in the pit of the stomach). It is impossible to describe the process in words ; it must be taught by oral example. The sound that is produced when a number of well-trained and expert Hindu devotees utter *Aum* in chorus somewhat resembles the rolling of thunder in the far distance and is most expressive. Tibetans do not chant *Aum* in this way.

Let us merely say that *Aum mani padme hum hri!* is anything but a senseless collection of words. This formula is the symbolic expression of a doctrine that belongs more properly to the Hindu Advaita Vadānta school of philosophy than to Buddhism, but which, nevertheless, does not contain anything contradictory to some of the doctrines professed in the Mahāyānist branch of Buddhism.

The majority of Tibetans are content with mechanically repeating the formula, believing that this will secure for them some more or less indefinite advances: possibly good health, longevity, prosperity, etc. Yet, among those who repeat it, some evince a certain curiosity regarding the meaning of *Aum mani padme hum!*, only, what really interests them is not precisely the *signification* of the words, but the *effects* that they may expect from their recitation.

Several explanations are offered to this kind of inquirer. The most current is that the six syllables: *Aum ma-ni pad-me hum* stand for the six kingdoms included in *our* world.

Buddhist theories mention three worlds or spheres of existence: (1) the world of *desire*: *our* world. (2) The world of *pure form*. We may find here some analogy with the realm of Form in Plato's philosophy. (3) The *formless* world, that is to say, the world of ideas. Names of gods are mentioned in connection with these three worlds, each of which includes different zones respectively inhabited by these different gods. But all this is mere symbolism, and we must understand that the three worlds and the names of the various gods who are said to dwell in them correspond to diverse stages of meditation and to states of consciousness. Tibetan philosophers would tell us that the three worlds are in our minds. But, of course, Tibetans of little learning believe in the external reality of these three worlds. So our own world, the

lowest one, the world where *desire* reigns, includes, as I have said, six kingdoms, namely, (1) the kingdom of gods—be it understood, those gods who have not conquered desire ; (2) the kingdom of non-gods : kind of Titans, who are always at war with the gods ; (3) the kingdom of men ; (4) the kingdom of non-men : this designation includes the genii, the spirits—whether mild, animated with good-will, or malignant—, and in general the hosts of beings usually invisible to men, but not necessarily so, who, according to the people of Tibet and of most of the other nations, are said to inhabit the forests, the springs, the hills, etc. ; (5) the kingdom of animals ; (6) the kingdom of torments, commonly called hells, where, however, those who are reborn in them as a result of their evil, harmful propensities, die after a more or less long period of time and then may be reborn in better conditions in one or other of the five other kingdoms. Buddhism does not admit of eternal punishments that preclude the moral and mental improvement of the evil ones.

Now it is held that as a result of the repetition of *Aum mani padme hum,* he who has given himself to this practice will not be reborn in any of the six kingdoms that I have enumerated. That is to say, he will escape from the cycle of successive rebirths and deaths. The state to which he will attain being beyond all the vississitudes that are ineluctably attached to these recurring lives.

Concerning the meaning of *Aum mani padme hum hri!* various explanations of a different kind have been elaborated for the use of learned Tibetans. I shall confine myself to giving one of them.

*Aum* divided into three sounds, as it has been said before, gives : *a, u, m* which symbolize respectively —speech, body and mind—the constituents of a man or other analogous sentient being.

Or according to another way :

*a, u, m* symbolizing respectively—*Brahmā* personifying the principle of production ; *Vishnu* personifying the principle of maintenance or duration ; *Shiva* personifying the principle of destruction.

*Mani* represents 'That', *i.e.* Reality : the Absolute compared to a precious jewel. (The *mani* or *cintāmani* is a Hindu symbol, the mythical wish-granting jewel, the possession of which procures all that one desires). When one has grasped this *mani* (Reality, the Absolute) one possesses *all,* because one *is* the *All.*

*Padma* (lotus). in the locative declension *padme,* which signifies *in* the lotus. This lotus is the phenomenal world ; in Sanskrit *samsāra,* in Tibetan *khorwa*=the *'Round'*, i.e. the round of arising and disappearing, the round of births and deaths. It is a question of discovering the jewel (*mani*) that is *in* this world. In Buddhism this is equivalent to discovering the *nirvāna* in the *samsāra,* or the 'Reality in the phantasmagoria of the world that we perceive. Or else, the same idea translated into

Hindu phraseology : to discovering the *Parabrahma,* which is nearly equivalent to the *Dharmakāya* of the Mahāyānists Buddhists.

*Parabrahma* is the Being-in-itself ; the 'One without a second' of the Advaita Vedanta philosophy. As to the *Dharmakāya,* or in Tibetan, *Chös kyi sku* (pronounced *ku*), it has often been translated as the 'body of the law', a translation that is not at all satisfactory in philosophical parlance. This term should rather be understood as 'the ensemble of the elements'. The word *dharma,* in Sanskrit, or *chös,* in Tibetan, has many significations. For instance, Buddha *dharma* (in Tibetan *Sangyais kyi chös*) means the doctrine of the Buddha ; but to speak of the *dharma* of a Kshatriya means the code of laws that rule the behaviour of a Hindu belonging to the Kshatriya caste : the caste of the princes and warriors. In the same way, one could say the *dharma* of a merchant, of a professor, etc. ; it is the moral and social codes governing the behaviour of each of these stations in life. Another meaning of the word is *thing* in general, and in Buddhist philosophy it particularly designates the constituents of any body, *i.e.* its *elements.* In Tibetan monastic universities long discussions are held regarding the nature of the elements. The works of the Indian Master Vasubandhu (in Tibetan *dbyig gñen,* pronounced *Yi ñien*), of Dignāga (in Tibetan *Phyogs kyi glang oo,* pronounced *chog ki lang oo*), of Dharmakirti (in Tibetan *Chös kyi grags pa,* the last two words pronounced *tag pa*), and those of the erudite Tibetan Jamyan shespa, the founder of the monastery of Lhabrang Tashikyil in Amdo, south of Lanchow, are used as guides for the discussions. And my readers may be astonished to learn that the theories regarding the 'instantaneous being', the 'point instants', and other theories that are expounded in the works of these Masters are very much akin to the most recent findings of modern physics. *So dharma* or *chös* has besides other significations in Buddhist philosophy the meaning of *elements.*

*Kāya* (or *sku* in Tibetan), means body, but especially in the sense of a whole, an ensemble formed by a collection. Just as we say a body of doctrines or a political body, meaning a collection of several doctrines or a group of individuals. And thus, in philosophy, *Dharmakāya,* in Sanskrit, or its Tibetan equivalent *Chös kyi sku,* means the whole of the things or elements that constitute the universe.

To refer back to *mani padme,* this expression is meant to indicate that the Whole is to be perceived through the fragmentary show of the phenomena, that the Reality is to be grasped through the mirage.

*Hum* is a mantra, that is to say, a sound, which, when pronounced correctly, is believed to produce effects by means of its vibrations. The mantra *hum* ! is said to express wrath or rather violent, irresistible, power, and in Tibet is used during

the rites that aim at coercing Bad-Spirits. In fact, in mystic language, *hum!* means Being-ness, the Being-in-itself, the *ènds* of philosophy, which in Tibetan scholastic treatises is denominated *yöd-pa ñid* or *té-kho-na ñid*. *Hum!* also signifies the 'Self'. According to a teaching to be found in the the Upanishads, that which we regard as *our* individual self is, in reality, identical with the eternal essence, the unique Reality, the Being-in-itself (termed *Sat* in Sanskrit). This identity is expressed in the Upanishads by the declaration *'Tat tvam asi'* (Thou art that). Some Buddhists belonging to the monistic philosophical schools of the Mahāyānist branch of Buddhism, share this view. Consequently, in uttering *hum!* one asserts the Reality (and oneself as being one with it) and places it in opposition to the phenomenal world. The result of this assertion and the realization of the true being is to dispel and annihilate the illusion that creates the phenomenal world, and with the annihilation of this illusion the sorrows and evils that it generates become annihilated as well.

*Hri* in Tibetan mystic language also signifies the Reality, Being-ness.

Thus the sense of *Aum mani padme hum hri!* may be given as: In me, as in the world, is the jewel of the eternal Essence. The phenomena that constitute the world are transient, while I, identical with the Reality, with the Being-ness, I remain eternally.

Just as skilful horse-trainer, when at thorough-bred colt is put in his hands, begins by schooling it to the bit and then proceeds to further stages, so does the Buddha begin his schooling of the human novice in his charge by telling the Bhikkhu to be virtuous, to control his life by the Canon Law, to behave aright, to be fearful of little faults and to live by the precepts.

*Ganaka Moggalana Sutta.*

# ETERNAL MIND

By Frank R. Mellor.

I dreamed I was part of a formless world,
And a formless form was I,
But though I was I, there was no I,
And nothing but Ceaseless Mind.

And the minds that were pure rose up and up,
And basked in the rays of pearly white,
But an evil thought and they sank and sank,
To a formless world of night.

And the formless minds in the world of shade,
Grew pure and rose again
For all was in movement and nothing was fixed,
In the realm of Eternal Mind.

If a man has really right views, then his wrong views are ended; ended too for him are the hosts of bad and wrong dispositions, which grow in the train of wrong views, while, in the train of right views, hosts of right dispositions march on to perfected development.

*Maha Cattarisaka Sutta.*

# PRESIDENTIAL ADDRESS ON THE OCCASION OF THE VAISHAKHA CELEBRATION OF THE MAHA-BODHI SOCIETY IN DELHI

By Dr. S. Dutt, M.A., Ph.D.,

*Principal, Ramjas College, Delhi.*

We meet year by year on this thrice-holy day for the worship of Lord Buddha. But our worship is strangely, violently disturbed to-day by unheavals on a world-wide scale of the lusts and passions which His religion aimed at eradicating from the spirit of man.

The religion, which insists most of all on serenity of mind and tranquility of spirit, seems to acquire to-day a lonely, yet impressive grandeur from a war-devastated world. In seeking for a symbol for it, one's mind turns to an incident within recent memory,—to the sight of the great Swedagon Pagoda gleaming high over the flame-scorched ruins of Rangoon. While civilization itself is falling into scorched ruins around us, this grandly simple ideal of Buddhist spiritual culture towers shining above all, declaring to a warring world—

*Khanti paramaṁ tapo titikkhā*
*Nibbānaṁ paramaṁ vadanti Buddhā*
*Nahi pabbajito parūpaghāti*
*Samano hoti paraṁ Vihethayanto*
*Sabba-pāpassa akaranam*
*Kusalassa upasampadā*
*Sacitta-pariyodapanaṁ etaṁ*
*Buddhāna sāsanam.*

[Patience is the highest penance, long-suffering the highest Nirvāna; for he is not a mendicant who strikes others, he is not a samana who insults others. This is the rule of the Buddhas: abstinence from all sins, the institution of virtue, the inducement of a good heart.]

Lord Buddha's search for a new conception of salvation began with a 'Why'—why is there so much suffering on this earth? The question never leaves us. It takes Protean forms with every passing age. This perpetual 'why' haunts us with more insistence than ever in our own troubled time,—and this time it is not why there is suffering in general among mankind, but why the special, the particular kind of suffering that the world has been plunged into, has been caused?

Lord Buddha lived in an age which did not seek to clothe its evils in the disguise of '-isms' or '-ologies'. But we have learnt now to call a complex of secret desires and hidden passions and prejudices by the name of an idealogy. Out of the very root-causes of human suffering, which Lord Buddha had discovered two millennia and a half ago, have

sprung up to-day a number of conflicting ideologies, and in the present war two of them stand locked in death-grips on the battle-fields of three continents. One is the ideology of the Totalitarian State functioning in Dictatorship; the other of the Democratic State functioning through Parliamentary Government. They are directly and irreconcilably opposed. Nations have ranged themselves round these two opposite poles and advanced to the war by air, land and sea.

Stripped of the jargon of political science, they represent only two opposite conceptions of the worth of the individual man. For the Totalitarian, individual has no worth at all. Hitler's slogan is—'You are nothing; your people (*volk*) is all.' The slogan has the backing of German philosophy, for was it not Hegel who declared a century before Hitler: "All the worth which the human being possesses, all spiritual reality—he possesses through the state. The state is its own end. It is the ultimate end which has the highest right against the individual, whose highest duty is to be a member of the State"?

Diametrically opposite is the idea of Democracy which regards the welfare of the individual as the highest aim and end of all political organisation. The democratic idealogy insists on the worth of man as an individual, while the totalitarian insists on the worth of man, not as an individual, but as a component unit of the state only.

The relative worth of the individual,—that is the notion that has assumed a hectic political complexion and branched out into two warring ideologies. But the notion itself is an ancient one. It is traceable in various forms through ancient religions, ancient social institutions, ancient philosophies. What does the individual stand for? What is his relation to collective life?

In the age in which Lord Buddha lived, politics and the state-idea had not evolved yet, but there were forms of collective life, of which the Buddhist Sangha was one. The question of the relation of the individual to collective life was even then a burning question.

And it was presented to Lord Buddha on a famous occasion described in the *Mahāparinibbāna Suttanta*. The Tathagata was sick unto death and his decease was hourly expected. His disciple Ananda, expecting the worst, was oppressed with anxiety for the future of the Sangha, the monastic community the Lord had founded. So Ananda ventured to suggest to Him that the Tathagata would not enter into the supreme extinction before He had laid down some rules for the guidance of the Sangha. The reply of Lord Buddha was intensely earnest and emphatic. He not only repudiated the idea of a successor to Himself, but positively refused to lay down any rules for the Sangha. His injunction to his followers was—*Atta-dīpā viharatha atta-saranā ananna-saranā dhamma-dīpā dhamma-saranā ananna-saranā.*

[Be ye lamps unto yourselves. Be ye a refuge to yourselves. Betake yourselves to no external refuge. Hold fast to the Truth as a lamp. Hold fast as a refuge to the Truth. Look not for refuge to anyone besides yourselves.]

Could there be a more trenchant and categorical promulgation of the supreme worth of the individual? Lord Buddha had seen the truth in a flash,—that truth has lived for centuries in human history,—the truth has laid the foundation of all modern notions of democracy. From the ancient divine seer and spokesman of the truth, we may come down through the centuries to a renowned modern enunciator of it, the great Einstein, for whom England found a refuge from the atrocities of the Nazi Jew-hunters. "The really valuable thing in the pageant of human life", —says Einstein,—"seems to be not the state, but the creative sentient individual, the personality ; it alone is noble and sublime, while the herd as such remains dull in thought and dull in feeling."

It was the culture of personality, the development of 'the creative, sentient individual' that the pristine religion of the Buddha, the Hinayāna form of it, aimed at. The Sangha grew in strength and organisation, but the original emphasis on individualism determined the form of its growth. From the beginning, each Sangha became a completely democratic organisation, with no abbot, no recognised head, no dictator. All its transactions were collective and communal, called *Sanghakammas*, each kind of *Sanghakamma* having a prescribed procedure and even decision by majority and voting by ballot (salākā) being well-established institutions.

This republican chapter of the Sangha perhaps worked for both good and evil. Schisms arose, for the suppression of which there was paramount authority, and the liberty, which the author of *Areopagitica* declared to be 'above all other liberties", *viz.*, 'to know, to utter and to argue freely according to conscience," was guarded with a jealousy which would appear strange and almost shocking to mediæval Christian monasteries where obedience in body, mind and spirit was considered the supreme virtue of the monk. This individual freedom, enjoyed by every monk in an ancient Buddhist monastery, ultimately resulted in the innumerable sectarian differences which make the history of Indian Buddhist thought so difficult to follow.

I have no time to pursue this fascinating subject further, but I may without violating modesty refer anyone in this audience who may be curious to know more about the working of the democratic principle in Buddhism and Buddhist Sangha to a book written by me in my younger days and published in London in 1924 in Trubner's Oriental Series under the title 'Early Buddhist Monachism'. A copy will be found in the library of this Temple. ,

Many years ago I happened to read a book of which I remember only the arresting title—'If the Christ were

to come to Chicago'. If Lord Buddha were to come to the world of to-day in the last of his many thousand incarnations, I wonder on which side in this world-wide conflict would fall the divine blessings of the Lord who had enjoined—Atta-dīpā viharatha atta-sarnā ananna-saranā dhamma-dīpā dhamma-saranā ananna-saranā.

*Buddham Saranam Gacchāmi.*

---

# BUDDHIST SHRINES

By Rev. Ariya Asanga

Accompanied by a young samanera from Ceylon, I had in October last the good fortune of visiting some pilgrim places in North-India, in fact, of the principal Buddhist places of pilgrimage in North-India. My tour is not yet finished; Sanchi, Ajanta and Ellora are still on the programme. But having been requested to write something about my "recent" visit to the Buddhist Sacred Places for the Maha Bodhi Society's journal, I must confine myself to the two principal shrines so far visited by me, namely, Sarnath and Buddha Gaya.

There is no doubt in my mind that Saranath comes first in every respect. It is true that in Buddha Gaya the Master found the Supreme Wisdom, but he could then still have chosen to keep that Light to himself without revealing it to the world for its salvation, himself vanishing into Nirvana "without leaving a track behind." At Saranath, however, the Lord, having made his choice, definitely started to turn the Wheel of the Law for the benefit of mankind, by the preaching of his first great sermon embodying the central truths of his Doctrine.

And not in this respect only, even from a merely physical point of view Saranath surpasses Buddha Gaya. The wide spaces, the green grass-land bordered by trees and dotted over with peacefully grazing cows, the clean, simple lines and forms of the buildings, the general atmosphere of calm, of absence of strife, and greed, and worldiness, pervading the whole place, make it a heaven of rest for the weary pilgrim like myself.

What a contrast with Buddha Gaya, there is a narrow space, a confined place, overcrowded with votive stupas and other monuments. No peace for the simple worshipper, who even in his devotions is thronged by an over-curious crowd, and yet I came in a "still" season. Worse still, the horde of beggars, clamorous, insistent, more difficult to shake off than lice. But worst of all, the greed of the management of the place, the greed to exact money from the

devotees by all means and all kinds of devices, a greed more insistent and more difficult to shake off than even the begging of the pitiful wretches just described, a greed the more intolerable as it emanates from a body at heart inimical to the Buddhist faith.

My greatest wonder is how such a state of affairs has been allowed by the authorities to continue for so long. It seems in such flagrant opposition to every sense of justice, tolerance, and freedom in religious matters, to leave an obvious Buddhist monument and sacred relic in the hands of the devotees of another faith who only use it to exploit mercenarily and mercilessly the Buddhist devotees.

Fortunately, Saranath at least is free from all these. Still, here also there are two minor points which I consider it to my duty to mention for improvement. The young novice from Ceylon, mentioned before, who accompanied me on this tour, when visiting the Museum was accosted by the official in charge, without any cause, with such abusive language as proved the man entirely unfit for his post there. I have been told that this had happened frequently before, but that remonstrances with the authorities to have the man removed and replaced by a more friendly person—friendliness towards the Buddhist faith, for that is what our man apparently lacks—had up to now been without any result. May these remarks of mine bring about the necessary change.

In the second place, I would suggest to the authorities, to leave the admittance to the Museum at Saranath free from any payment for Bhikkhus and all genuine Sanyasis. These recluses and wandering mendicants, easily identifiable by their dress, are supposed to have no possessions, let alone money, and they suffer often the direct privations just to come to Saranath and worship at the place where their Holy Master once preached his liberating words. I heard of pilgrims coming from far-off lands, China and Japan for instance, who had nothing but their food there from house to house, and then selling part of it again to fellow-pilgrims with better means, so as to obtain a few coppers for buying flowers and incense to offer before the Image of the Buddha. Is it nice or necessary that the Archaeological Department should add to their privations by exacting a few annas from their already scanty means?

Oh India, land of the Buddha, of the greatest of thy sons, may thy life and the life of all thy children be ever blessed by the light of his wisdom, and the power for good of his compassion.

---

# THE NAMELESS SAGE

By Sister Vajira

By the side of the Ganges river, there once sat a great Sage. A young devotee came out of the water and said: "Sir, for the last two hundreds years, I have bathed in these sacred waters, but these sacred waters do not give me Nirvana."

"If you will go like the river," replied the Sage, "You will enter Nirvana, but . . . ."

The young man, not waiting to hear any more, plunged into the water and floated downstream. Five hundred years later the young devotee emerged from the water and said: "Sir, you told me to go with the river so as to enter Nirvana. Indeed I entered the Ocean of Bliss, but why have I returned?"

The Sage replied: "Just as the river Ganges flows to the East, slides to the East, tends to the East, even so he who cultivates certain five powers is one who flows to Nirvana, glides to Nirvana, tends to Nirvana."

"What are they?" asked the young man.

"The power of faith, the power of energy, the power of mindfulness, the power of concentration, and the power of insight. These are indeed the five powers, O young man, but . . . ."

The devotee hastily plunged into the water and floated downstream. After he had remained in the Ocean of Bliss for a fraction of a second he again re-appeared in front of the Sage: "Sir, why have I returned? I cultivated the five powers as you told me, and yet I have returned."

"Young man," replied the Sage, "cultivate and make much of the power of faith, which is based on seclusion, on dispassion, on cessation which ends in self-surrender. Cultivate and make much of the power of energy, of mindfulness, of concentration, of insight, which are all based on seclusion, on dispassion, on cessation, which ends in self-surrender. Cultivate and make much of these five powers for then you will flow, slide and tend to Nirvana. My instruction is complete."

"Thy name?" asked the young man.

"I am nameless," replied the great Sage, "for I exist for all time at this point."

So the young man returned to the waters of the Ganges, and as he carried out the instructions in his mind and heart, the current of the river turned him round and so he glided up-stream to the source whence there is no return.

# A NOBLE WIFE

By the Rev. Metteya

In the time when our Lord, still being a Bodhisatta, was moving on His road through the sansāra for the good of all flesh, He became the king of Benares, Brahmadatta by name.

Now the Bodhisatta had a son named Sotthisena, who was the heir-apparent.

When Sotthisena had come of age, king Brahmadatta set him up as Viceroy.

His consort, Sambulā by name, was full of fidelity and extremely beautiful. Her devotion to her husband was blazed abroad throughout the city and, following in her footsteps, other wives too ministered to their husbands well.

But it so happened that the Prince Sotthisena was smitten with leprosy and the physicians could not cure him.

"What good is this kingdom to me", cried Sothhisena in despair, "I will perish in the wilderness, friendless and alone."

So he left the palace and set out for the forest.

When the delicate Sambulā heard that her husband was going into the wilderness to perish there, her tender heart was full of grief.

"My husband", said she, "it is not right that you should live in the forest unbefriended. Wherever you go, I will follow. While ministering to you, even death in the wilderness will be a joy to me ; but living without you even though it be in the palace, I deem worse than death."

Although Prince Sotthisent made many attempts to stop her, the noble Sambulā refused to desert him. "I will watch over you, my Prince," said she lovingly, and accompanied him to the forest.

In a certain place in the forest, which was well-watered and shady, and where wild fruit abounded, they built a hut of leaves and took up their abode.

There Sambulā the gentle lady, watched over her sick husband as if he were a deity.

Early in the morning she rose, swept out the paṇṇasālā, offiered her husband tooth-stick and water, ground various healing herbs and annointed his sores, and gave him sweet wholesome fruits to eat.

After the meal, she saluted him by falling at his feet, and said, "Be happy, my lord ; be earnest in practising piety".

Then, taking a basket, a spade and a hook, she went into the forest to gather roots and fruits, and on her return to the hermitage washed her Prince with various medicinal powders, and again, fed him. And

when he had finished his meal, she gave him scented water to drink.

Then she arranged him a bed, and as he lay down on it, she washed his feet and attended on him until he fell asleep ; not until then did she lie down by the side of his bed.

In this manner did the devoted princess watch over her lord.

One day, when Sambulā had gone to the forest in search of roots and fruits, doubt arose in the mind of the Prince regarding the fidelity of his noble consort, and thinking, "I will put her to the test", he hid himself.

When she reached to the hermitage with roots and fruits to feed him, she saw it empty, and she grieved as does a mother-bird that, returning to the nest, finds its fledglings killed.

Lamenting the empty hermitage the faithful wife went in search of her lord by the light of the moon as a cow goes in search of a robbed calf,

When he heard her lamentation, Sotthisena thought, "If she moans thus for love of me, her heart may break."

And he came out of the place of hiding and sat at the door of the hermitage.

Sambulā, still lamenting, came to him, and falling at his feet, said, "where has my lord been?"

The Prince said to her, "Lady never before have you come to the house so late. What lover has to-day detained you?"

Then the faultless Princess brought a basin of water, and said, "I have never had a thought of any man but you. If I speak truth, let this water heal you." She poured the water over ris head, and behold, the bad malady left the body of the Prince,—he was cured.

They now left their forest abode and returned to Benares and went to the royal pleasure garden and the King, hearing of their return, went thither to bid them welcome. He had them anointed, and made them ascend the Throne of Benares as king and queen, himself, at the head of a large procession, conducting them to the royal dias.

Then the aged king renounced the world, and purifying himself by meditation, remained in retirement, till the hour came when he passed into Brahmaloka.

A good man is good in his nature, nurtured on good, good in his thoughts, good in his aims, good in his speech, good in his doings, good in his views, good in his distribution of alms.

*Chula Punnama Sutta.*

# OUR TRUE SELF

U BA, B.A., M.SC.

Who am I? What am I? How have I come to be? These are the problems which will occur to every thinking man. There have been various views regarding these problems, which lay claim to the correct interpretation of the "I", my "Self". Of these, the beliefs in the Atman by the Hindus, the Soul by the Christians, and Anatta, by the Buddhists, are the main factors which we may consider. Before doing so, let us see under what circumstances we have come to exist in this World. We are creatures born in this World of the sensual plane; the moment we are delivered from the womb of our mother, we come in contact with the external objective world ; thus we see an object, we hear a sound, we smell an odour, we taste a savour, we come in physical contact with an object, and we become conscious of ideas in our minds. When we ponder over this, and ask for an explanation as to what it is, why it is, why it is, that we see, hear, smell, taste, touch and ideate, we first come upon a purely physical and physiological explanation in that we posses a body which may be likened to a building or house, equipped with six doors, each of which has a contrivance by which impressions from the external objects of the physical world can be received by the first five doors, namely, (1) the eye door, (2) the ear door, (3) the nose door, (4) the tongue door, and (5) the body door, and impressions of ideas can be received by, (6) mind door, these being located inside the framework of our body. The peculiarity of the contrivance of these doors is that each door can allow only a particular kind of impression to enter, to come in contact with a receiving apparatus, each of a separate character, located at each of these six doors, known as the five sense organs and mind organ. Thus, the sense impression of "form" enters by the eye door only, that of "sound" by the ear door only, that of "odour" by the nose door only, that of "savour" by the tongue door only, that of "touch" by the body door only and that of "ideas" by the mind door only. Our body is thus equipped with apparatuses for the sensing of the impressions from external objects which are five in kind : ocular, auditory, olfactory, gustatory, and tangible objects, the impression from each object entering by its corresponding door only and received by its corresponding receiving apparatus only, the apparatus for the apprehension of these impressions being located in the mind organ, which is the Heart or the Brain.

Each of these impressions is sensed when it has entered its corresponding door and received by its special sense organ where it makes contact with the sensitive part of the organ. The impression which has contacted with the sensitibe part of the sense organ is then transferred to the mind organ and the sense impression is changed from physical to mental. Thus a mental phenomenon flashes up and consciousness arises, by which the physical sense impression is translated and interpreted as a certain sensation and perception in which certain mental activities such as volitions also take part. All this is summed up as "Cognition". This cognition is at first a simple mental activity, in which a mere "awareness" takes place and thereby the sense impression is cognized in its objective sense only.. For instance, due to there being an external object from which sense impressions reach the eye organ, there takes place sense contact and a mere awareness of the sense obbject, as it really is, arises. At this stage due to certain volitions of our mind, willing comes into play and aided by perception, memories of past events are called up and perception of the present object in relation to past events takes place. Due to Nescience (Avijjâ), inherent in us, the perception that takes place is in error, wrong views arise, imagination becomes active and so the simple sensation due to sense impressions is changed to personal feeling and thus the sense impression is cognized in a more complex form as a thing to be grasped, to be desired for, as something which is to be enjoyed by us and happiness gained if the sense impression is of a pleasant character, or something to be detested if it is of an unpleasant nature. Sense impressions of a pleasant character seem to give us happiness, and so we desire them again and again and thus we have a "thirst" (tanhâ) for them. In time, we become so used to these sense impressions that they are looked upon as part and parcel of ourselves. Thus our "Self" comes to be identified with this body of ours together with what are located in it, namely, the six apparatuses, *i.e.*, five sense organs with their sense impressions and the mind organ together with the Mind. Whenever sense impressions take place in us, *i.e.*, whenever there arise form, sound, odour, sapid, and touch with the accompanying sensitiveness in the sense-receiving apparatuses together with the mentals consisting of sensation, perceptin, volition and consciousness, we associate them with our "Self" and take them to be part and parcel of our "Self". Thus what are merely physical and mental phenomena become our body and mind, become our "self". Thus it is that we conceive in ourselves what is generally believed to be our Personality, our Individuality, which is identified as our "Self". In time, we entirely lose the knowledge that physical and mental phenomena identified as our Personality or Individuality are a thing apart from our "self", *i.e.*, Body and Mind is one thing "self" is another. Now arises the question "What is Self". Is the

Body Self? Is sensation, perception, volition and consciousness, Self, individually or collectively?

There are two schools of thought which answers this question: One says that this Self is a permanent entity, a Soul, Atman, which manifests itself not in any definite perceptible form, but that its presence is felt in the activities of our Mind.

Another School of thought says that this Self is an illusion that it does not exist, only Body and Mind exist. This raises a further question: What becomes of ourself when we die? It is of no use to keep ourself blind of the existence of this self so as to be able to say there is no self to die or that there is no self which suffers. We cannot do away with the fact that there is death and that we suffer, for we do suffer. What is it then that suffers? As suffering is due to the Five Khandas which constitute our Body and Mind, this same Body and Mind cannot be that suffers.

Again, in order to refute the idea of total destruction of our self at death, as mankind does not cherish the idea of the annihilation of itself, it manufactures a permanent Entity, manifest in a Personality, which is bound up with Body and Mind, or as residing in Body and Mind, Combination, the Five Khandas, replete with all its activities such as physical movements, speech, mental activities, consisting of sensation, perception, volition and consciousness, and which (*i.e.*, Personality) is supposed to endure for all eternity although the Body may perish. Thus arose the Theory of a permanent immortal Soul or Atman which are entities bound up with our Personality, which manifests itself in the activities of our Body and Mind and which at the time of death leaves the old Body and shifts itself to another abode. This Theory of Soul and Atman posits the idea of an enduring Personality which manifests itself in the present life as Body and Mind activities.

The Theory of Atmam as advocated in Vedanta Philosophy, points to a permanent entity, the Atman as of the nature of Cognition in the realm of the cognizable, but not perceptible, as our true Self. About the time when the original Vedanta Philosophy had flourished all over India, Buddha arose in the World and inculcated the Right View of Self. According to Buddha, our conscious Personality which we identify as the "I" or "Self" in us which makes itself felt on every occasion when there arises consciousness has its origin in our mistaken notion, our delusion of "Self", this Wrong View being called "Sakkaya-ditthi". "Sakkaya" is a term which represents the Five Khandas, Body and Mind, the material and mental principles of which is conceived to be a sentient being. The Wrong Belief or Ditthi in Sakkaya, is the conception of the Five Khandas as our Personality which is identified as the "I" or "Self" in us, as a permanent entity.

That the Five Khandas identified as our Personality do not constitute our Self, is expounded by Buddha.

Thus we find in The Dialogues of Buddha such expositions as follows:

Is the Body, Self? Is Sensation, Perception, Volition, and Consciousness, Self or the Combination of all these i.e., the Five Khandas, Self. Buddha gave His own answers thus:

The Body is transitory and what is transitory is paingiving; therefore what is transitory and paingiving cannot be Self. Similarly, Sensation is not Self, Perception is not Self, Volition is not Self, Consciousness is not Self, nor is the Combination of these, *i.e.* the Five Khandas, "Self", for they are all transitory and what is transitory is pain-giving.

Thus the Five Khandas or each of its constituents, is not Self *i.e.*, the Five Khandas or each of its constituents is one thing and Self is another, they are two separate factors. It is because we do not recognize this *i.e.*, we do not keep these two as two separate factors that we are in error regarding our "Self". We are in error because we have the wrong view that:

"Body is Self" *i.e.*, Body and Self are viewed not as two separate factors. Thus Buddha said "Rupaṁ attato samanupassati" *i.e.*, Body is viewed *i.e.*, taken to be Self—is a Wrong View.

Sāriputta explained this as follows:—"Rupañca attañca advayaṁ samanupassati"—*i.e.*, Body and Self are viewed *i.e.*, taken as not separate—this is a Wrong View. Similarly, Sensation, Perception, Volition, and Consciousness are wrongly viewed, not as separate from Self and this is a Wrong View.

Has Buddha therefore denied Self altogether? There is no record of Buddh's exact words which stated that "Self is" or "Self is not". He only said that "Self is not the Body, nor is it Sensation, Perception, Volition, or Consciousness, nor is it the Combination of all these *i.e.*, the Five Khandas. All this therefore only showed that Self is a factor quite apart from the Five Khandas.

We should therefore find out this Self. On this point we have the following record in the Pitakas:

"Tam kim maññatha vo kumârâ katamaṁ nu kho tumhâkaṁ varaṁ yaṁ tumhe itthiṁ gaveseyyathâti." —Princes, what would you think of this: you seek for your women or you seek for your Self (Atta). Of which of these two will be more worthy of you. These are the words in which Buddha addressed thirty three Princes, who arrived at Buddha's Vihara.

There are two ways of approaching this question. We may determine the factors which constitute Self. But this involves a positive predication, which may raise doubts as to whether my "Self" is that which the factors determined indicate, or misconception may arise as to the real purport of these assertions Hence Buddha took the indirect and safer way of showing us, in gradual stages, everythink which does not constitute our Self *i.e.*, everything which is not self, not atta *i.e.*, which is anatta. It is in this light that we may understand Buddha's Doctrine of Anatta.

In this Doctrine, Buddha has shown that Everything is not Self,

not atta *i.e.*, anatta. But this Everything is All things that are perceptible to our senses and that which can be cognized by our Mind. What is there besides this Everything? Can we say there is absolutely nothing else?

*N.B.*—This article by a Burmese Buddhist reached us before the fall of Rangoon.

---

# THE SUPERMAN

By P. S. LAKSHMINARASU, B.A., B.L.

THE *mahapurusha* or the superman of the Pali canon wears the body for the last time, is free from craving and attachment, and concerns himself with righteousness, the mastery of mind and the four *jhanas*, ecstasies that lie beyond thought but yet relate to this present life. It is also recorded therein that learning, good exposition, strong memory and ability to fulfil all the duties of a householder do not *per se* make a superman.

There lie open for the great man two careers only. He can be a monarch or an *arhant* (supreme Buddha) and cannot be anything else. As king he conquers not by the sword or scourge, but by righteousness and presides over the earth to its ocean-bounds. As an *arhant* he leaves the life of the house to live in the homeless state.

On the superman's person are to be seen thirty-two special marks (*lakkhanas*) which he gets through the working of the law of 'what we sow, we reap'.

Before becoming the superman he sincerely desired the goodwill of the people, studied everyman's nature, knew how he differed from others and judged the deserving. Because of this past *kamma*, the frame of his body is divinely straight, its proportions have the symmetry of the banyan-tree, the length of his body is equal to the compass of his arms, which is in its turn equal to his height, and the build is such that when he stands without bending, he can touch and rub his knees with both his hands. These three marks bespeak of the untold riches of the monarch in many goods, such as corn, coin. silver and gold ; and of the Buddha in faith, discretion, modesty, learning, morality and renunciation.

Full of serenity he lived without showing anger, hate, grief and falling foul of any one, even when the worst things had been said against him ; but he freely gave the man who abused him soft coverlets, cloaks, linen, silk and woollen stuffs. It has endowed him with a bronze-like complexion of a gold colour, as if making it known to the world that he is now the receiver of the same

fine things. Further his skin is so delicately smooth that no dust can cleave to his body.

His equally rounded bust, the absence of a furrow between his shoulders and the front of his body like a lion's, suggest that the superman is incapable of failure or loss and succeeds in his undertakings. Desiring the good, welfare, comfort and safety of the many, he devised ways and means of increasing their education, morality, charity, righteousness, and wealth and wisdom. By reason of this merit he got these three special marks.

Because he gave well-flavoured, tasty and choice food he has become the superman with the seven convexes on his trunk, and one on each of his shoulders, hands and feet, as if assuring to him gifts of choice food and drink.

Like a *Karavika* bird the superman has a voice at once so rich and exquisite that all listen to him with attention and take his words to heart. It was acquired by him as he put away and revolted against rough language, and as he became an habitual speaker of blameless, pleasing and heart-reaching words.

As a leader among men, foremost in charity, virtuous conduct, conforming to morals and attending religious festivals, he discharged his duties to parents, recluses and Brahmins. Because of it he is now the superman with a head like a royal turban signifying that he gets the loyalty of the multitude. He has deep blue eyes and eye-lashes like a cow's due to his past habit of looking neither askance nor obliquely nor furtively but contemplatively at people and with affection, an upright, candid and lofty mind. These two marks speak of his popularity among his people who love him.

Not only did he abstain from lying, but he also hated lies. He never broke his word to any one but was consistent, trustworthy and bound to truth. By reason of this merit people conform to his wishes. The superman has further a hairy white mole between the eye-brows and blue-black single hairs in each pore of his body, curling to the right and upwards.

The superman has the jaws of a lion and forty regular teeth of which the eyeteeth are very lustrous. The jaws tell that he cannot be overcome by lust, hate or illusion, by things inimical within or without, or by any foe human or otherwise ; the teeth show that their possessor could not be divided from those about him; and the canines point to the pure heart of his attendants. He put away idle talk, revolted against it and habitually spoke in due season of religion and discipline. What he said was fitly illustrated, and to the point and was worthy to be laid up in the heart. Because of it, he got lion-like jaws. The teeth were acquired by him as a result of his having put away abusive speech, wrong livelihood, tale-bearing cheating with false scales, weights and measures, deception through bribery, fraud, maiming, murder, putting men in bonds, violence, highway robbery and dacoity and further re-

volted against each of these evil things. Living in concord, eager for peace and speaking words that made for peace, he united those who were divided, fostered friends and was a peace-maker. Because of it, he has got regular teeth. As he maintained himself by right livelihood, his canine teeth are lustrous.

From his habit of harming no living being by hand, scourge or sword, he developed the faculty of telling correctly the taste of a thing from its mere contact with the tip of his long tongue, which he got from the true *kamma* that gave him his voice. Because of it, his digestion is good, he takes food of agreeable temperature and experiences little illness or suffering.

Through his abstention from killing, through laying the scourge and sword aside and through his friendliness, gentleness, mercy and compassion to all living creatures, he has acquired projecting heels, divinely straight limbs and long fingers and toes, thereby suggesting that no one would be able to kill him before the expiry of the full term of his long life. Gifts, kind speech, sagacious conduct, impartiality and virtuous undertakings have endowed him with soft, tender hands and feet showing the great affection his attendants bear to him. Because he took unfaltering interest in all those deeds that gave him such hands and feet, he has acquired feet with level tread, evenly placing his foot upon the earth, evenly drawing it up, evenly touching the earth.

His antelope-like legs suggest that he had in the past learnt every craft, trade and science with zeal, with least effort and within a very remarkably short time and that he now gets the appanage, treasures, belongings and all things worthy of a monarch or a Buddha.

Lastly, the superman has on the soles of his feet thousand-spoked wheels with tyre and hub, in every way complete and well divided as a result of his having lived in the past for the weal of the great masses, dispelling their fear, protecting them and supplying them with all their needs. This mark points to the great retinue of the Buddha.

*—Adapted from the 'Lakkhana Suttanta'.*



# THE WHEEL OF THE DHAMMA

By Devapriya Valisinha

To-day, as I am sitting in the garden of my Island home my mind travels over this vast continent of ours, and there come to my heart feelings strangely mingled. But through all these there rings a voice, crystal clear and glorious. I see a noble vision,—One, the brilliance of whose countenance outshines the light of both sun or moon. Words flow from his lips like a silver waterfall, beautiful in their expression, divine in their inner worth.

He is turning the Wheel of the Law, that is to say, to-day He is beginning the mission that will make mankind gentle, that will lead hearts to all that is noble, elevating, divine ; that will give the world a culture thus as it has not seen before, nor since. But it is doing more, it is showing poor blinded hearts the road to the Infinite Reality. Every swaying branch bears on the message through the wind, every nodding flowerhead speaks of a great dream, the thought flows from heart to heart and lasts for ever and for ever.

Is it a wonder then that gods and demigods left their dwellings in space to hear the words that were spoken in the Deerpark at holy Isipatana? Is it a wonder that even the most Karma-bound, the dwellers of the dark, aspired to hear Him? And not they alone felt the strength and the glory of it, the speechless dwellers of our globe too came, forgetting greed and bloodthirst.

When, Oh when will the world harken the voice? Still His power, the power of universal love is stronger than all powers of destruction. We, who know Him, who know the power of His being, we cannot despair. Love will yet conquer hate, even on this strife-ridden earth, if only we who know, will stand together and uphold the banner, that waves over the world higher than all that leads to sorrow, and on which are written in golden script these words—"Love, Peace and Goodwill unto all beings."

## MAHA BODHI DHARMAPALA NUMBER

Our next issue of the journal is expected to be entitled the "Dhammapala Number" in commemoration of the Birthday of the Founder of the Maha Bodhi Society.

We invite every member and well-wisher of the Maha Bodhi Society, who appreciates the work of the great founder to send us articles. Such articles must reach us before the 25th of August, 1942.

Editor—*M. B. J.*

# MESSAGE FROM Dr. KALIDAS NAG, M.A., D.Litt.

To the Vaisakha Festival at Calcutta
Maha Bodhi Society.

While conveying to our friends and colleagues the best wishes and greetings of the Holy Vaisakh we remember with gratitude our Venerable leader Rev. Devamitta Dhammapala. Coming to North India on his first pilgrimage to Bodh Gaya (January, 1891), he visited Sarnath and Calcutta and dreamed of establishing here a permanent centre of living Buddhism. He established the Maha Bodhi Society at Colombo (May 31, 1891) and began to revive the spiritual relations of India with other Asiatic nations professing Buddhism ; and with that aim he started the Maha Bodhi Journal almost simultaneously with the inauguration (April, 1892) of the Calcutta Maha Bodhi Society which therefore completes on this year's Vaisakh, the 50th year of its existence. Thanks to the universality of spirit, the ardour and devotion of Dhammapala, the Society from the very beginning, drew into a line of collaboration, the Buddhist as well as non-Buddhist leaders of India. For we find Mr. Narendra Nath Sen as President and Maharajkumar Benoy Krishna Deb of Sobhabazar and Mr. Sarat Chandra Das, C.I.E., the renowned scholar and explorer of Tibet, as Joint Secretaries. In the first year's council of the Society we find such illustrious names as those of the Hon'ble Mr. Justice Gurudas Banerjee, Pandit Haraprasad Sastri, Mahes Chandra Nyayaratna and others. Within a year of these strenuous activities we find Dhammapala sailing for Europe and America to gloriously represent the Theravada Buddhism at the famous Parliament of Religion (September, 1893) at Chicago where he met Swami Vivekananda of the Ramakrishna Mission, Rev. Pratap Chandra Mazoomdar and other religious leaders. In that connection Dhammapala established personal contact with eminent scholars like Prof. T. W. Rhys Davids, Edwin Arnold and others, developing thereby a tradition of fraternal collaboration of the East and the West which has ever since remained our greatest asset and which tradition will stand us, let us hope, in many trials yet to come. It is tragic that the world should be involved in cruel war and devastation in this historic year of our Golden Jubilee. Thus being prevented, as we are, from celebrating adequately the Jubilee, as we wished to do, we hope nevertheless that War will stop and Peace will dawn on Earth soon. When Dhammapala was organizing the Maha Bodhi Society in the last decade of the 19th century he was tormented like us by

wars and possibilities of War in Asia (1st Sino-Japanese War), Africa (Boer War) and Europe. But he worked with full faith in the ultimate victory of Peace ; and in spite of temporary set-backs, let us all, men and women, work together with faith in Lord Buddha, so as to bring about the final triumph of Maitri (Fraternity) in human affairs.

## DHARMA CHAKRA

By Bhikkhu N. Jinaratana

Come friends, let us travel backward on the wheel of time. How many years? It matters not: time is an illusion. Let us see in our hearts the holy place. It seems like a dream and yet it is so beautifully real. A dream,—yes a dream our lives would become, if we but followed the path of Him, who 2500 years ago, gave us the Law.

A fullmoon night—there are six at the Deerpark at Holy Isipatana. Sanctity shines from their faces. But there is One whose countenance is lit by a grace so glorious that it outshines the others, the *five*, and these five sit at His feet, their faces turned on His, lost in the rapture of that divine love that flows from His being and which encompasses worlds and universes.

He, who has conquered, holds in his being, the wisdom of all the rolling orbs in space, and more, the wisdom and the love that lead to the glorious end, the life eternal, the fulfilment of all that is,—the Nirvana.

This is His first sermon and five there are who listen,—five of the human kind. But behold the multitude of beings that are surrounding Him, Who sets in motion the wheel of the Law. From planes invisible they are thronging,—gods and demigods and poor forlorn wanderers from the regions of darkness. Forest dwellers too assemble, drawn by that spirit force that oevrflows His being, —quadrupeds and creeping creatures and the winged dwellers of the air. His love embraces them all, and the power of it has never been exhausted. To-day it is as fresh as then it was.

Thus was turned the Wheel of the Law, that united in a bond of brotherhood the nations of Asia, that lit the world with a flame so holy, so inextinguishable that it shines to-day and penetrates deep into the regions beyond.

Let us then bow our heads in silence and harken to the echo of that voice, which speaks in the stillness of the heart ever anew its message—"Love, Peace and Goodwill unto all beings."

# ANNUAL REPORT OF THE MAHA BODHI SOCIETY OF INDIA FOR THE YEAR 1941

On behalf of the Governing Body of the Mahabodhi Society, I beg to place before you the 50th Annual Report of the Society, being a record of its activities during the year 1941.

During the period under review the work of the Society continued as usual. This being the Golden Jubilee year of the Society, arrangements were made to celebrate the Jubilee on a grand scale, but towards the end of the year, owing to the war situation in the Far East, it had to be postponed.

The membership of the Society remained steady during the year. Several new members were enrolled by the General Secretary during his visit to Ceylon in June.

The activities at the headquarters continued unabated. The Society gave accommodation during the year to a large number of pilgrims and students who would have been put to great difficulties if they had had to stay elsewhere. Our appeal for funds to acquire the adjoining plot of land to enlarge the headquarters has met with little response. We require at least Rs. 30,000/- for purchasing the land alone. We are glad to announce that the Maha Bodhi Society of Ceylon has sent us Rs. 1,000/- for an additional set of latrines and general improvement in the headquarters. We have now opened the Dharmapala Guest House Fund, and we request our generous supporters to send their contributions.

The Dharmarajika Vihara, which was erected in 1921 is a centre of attraction to the public in Calcutta. Throughout the year, it was kept open for worshippers and visitors. A large number of visitors came to see the gem-set image of the Lord Buddha received from Burma. Bhikkhu N. Jinaratana was in charge of the Vihara and was of much help in the work of the Headquarters. Most of the paintings in the Vihara are copies from Ajanta, and they being worn out, we need very much to invite some famous artists to paint anew the life of the Buddha. We hope some generous and devoted gentlemen will come forward to meet the expenses.

*Lectures*:—The usual Sunday lectures were held during the year whenever speakers were available. Mr. T. Vimalananda was in charge of the programme of the lectures.

*Maha Bodhi Library*:—The work of the Maha Bodhi Library continued as usual. There is an immediate need for the extension of the building, as the room set apart for the library is wholly inadequate. During the year, over 150 books were added. The Reading Room was well utilised by the public. The daily attendance

was 45. Five daily papers and 60 periodicals were placed on the table. We are getting three daily papers free of charge. Most of the periodicals were lent by the Editor of the Maha Bodhi Journal. The Calcutta Corporation is continuing to give its yearly grant of Rs. 100/-. Rev. N. Jinaratana is in-charge of the Library.

*Maha Bodhi Journal*:—The Maha Bodhi Journal is now in the 49th year of its publication. It is thus, one of the oldest Buddhist magazines in existence. It has proved to be a valuable medium for the study of Buddhism. We were able to enrol one more Life Subscriber. The number of ordinary subscribers has gone down as most of the old subscribers did not renew their subscription. We are continuing the Journal even at a great loss as it is doing very useful service. Our thanks are due to Mudaliyar R. Malalgoda of Ceylon for his valuable help in obtaining subscribers.

*Dharmaduta*:—The Dharmaduta—a Hindi Monthly—was restarted this year. Its appearance is mainly due to the financial support given by Dr. Soni, Messrs. Naidu and Bajoria and several Nepali brethren. We hope similar help will be forthcoming from others. Our thanks are due to Revds. U. Dhammajoti, Sumana and Mahanama for their continued co-operation in bringing out this vaulable journal.

*Publications*:—The publication branch of the Society continued to be active, in spite of the abnormal increase in the price of paper and printing materials. The most important work brought out was the "Abhidhamma Philosophy" by Bhikkhu Jagadish Kashyapa, M.A. This is the best book yet published on the subject. We are greatly indebted to Mrs. A. L. Nair, Mr. A. B. A. Mediweka and Mr. K. T. Wimalasekara for their contributions towards this publication. Another important publication was the translation of the "Sutta Nipata" into Bengali by Bhikkhu Seelabhadra. The entire cost of it was kindly met by Dr. Dasarathi Dutta of Chandannagore.

The following is a full list of our publications in 1941.

| | Copies. |
|---|---|
| *English*:— | |
| Abhidhamma Philosophy—Vol. I ... ... | 500 |
| The daily life of Buddha ... | 1000 |
| Reprint—Life of Buddha in Frescoes ... ... | 3000 |
| Abhidhammaththasangaha—Navanita Tika ... | 500 |
| *Bengali*:— | |
| Sutta Nipata ... ... | 1000 |
| *Hindi*:— | |
| Buddha Vachana ... | 1000 |
| Reprint—Bhagwan Hamare Gautama Buddha ... | 1000 |
| Yeh Chut Chat ... | 1000 |
| *Urdu*:— | |
| Buddha ... ... | 1000 |
| *Nepali*:— | |
| Seela-O-Maitri Bhavana ... | 1000 |
| Puja Vidhi ... ... | 1000 |

*Festivals*:—The Vaisakha Purnima festival was celebrated at the several branches of the Society on the 10th May. It was also observed at the

Buddhist sacred sites like Buddhagaya, Sarnath, Kusinara and Lumbini. We sent contributions for the function at Ajmer, Mukteswar, Cuttack, New Delhi, Calicut, etc., where public meetings were held. The main celebration was at Calcutta where, besides the public meeting and illumination, distribution of fruits to hospital patients and rice to beggars were other items in the celebration. The Society also arranged a broadcast talk on the life of the Buddha from the Calcutta Radio station.

*Birthday of the Ven. Sri Devamitta Dharmapala*:—The birthday anniversaries of Sri Devamitta Dharmapala and the generous patroness of the Society—Mrs. Mary E. Foster were celebrated jointly on the 17th September at Calcutta and Sarnath.

*Maha Bodhi Golden Jubilee*:—All arrangements to observe the Golden Jubilee of the Society in a befitting manner were made. Dr. Kali Das Nag of the Calcutta University was appointed Honorary Secretary of the Golden Jubilee Celebration Committee. Important contributions for the Commemmoration Volume were received and all arrangements for the holding of the Exhibition of Buddhist Arts and Crafts were complete, but owing to the outbreak of war in the Far East we were obliged to postpone the celebrations *sine die*.

*General Secretary's visit to Ceylon:*—The General Secretary of the Society visited Ceylon during the month of June in connection with the Anagarika Dharmapala Trust affairs. He stayed there for over two months, during which time he collected something for the Golden Jubilee Fund and obtained some subscribers for the Maha Bodhi Journal.

*Buddhist Pilgrims*:—In spite of the fact that the railways did not offer concessions, over 200 pilgrims from Ceylon visited the sacred places in India. The Society made arrangements for their accommodation at the different places and rendered every help possible. Owing to the unsettled conditions prevailing on account of the war they had to cut short their programme.

*Sarnath Centre*—This is one of the most important centres of the Society. It continued its activities in the propagation of Buddhism.

*Mulagandhakuti Vihara*:—This Vihara which is still growing in popularity was visited by over 70,000 persons during the period under review. It is kept open for all, irrespective of caste, creed or colour. The chief attraction is the frescoes on the walls depicting the life of the Lord Buddha. In order that the visitors may not be troubled by the beggars (two blind persons), we are giving them monthly allowances on condition that they do not beg. Mr. A. S. R. Chari has presented a lamp to the Vihara which is kept burning day and night at his cost. Rev. Sangharatana, Assistant Secretary of the Society, is in-charge of the temple.

*Mulagandhakuti Vihara Library*:—It was in regular use during the year both by the residents of Sarnath as well as the students of the differ-

ent schools run by the Society. Over 150 books were added. When Rev. B. Buddhapriya, the Librarian, went to Ceylon for about 8 month, Mr. Siripala was in charge of the Library.

*Maha Bodhi Schools*:—The Society is running three schools at Sarnath, viz., the Maha Bodhi Vidyalaya, Maha Bodhi Hindi Middle School and the Primary School. The total number of the boys studying in these schools is over 300. The Education Department of the Government of the United Provinces has been pleased to allow a grant of Rs. 1,140/- per annum for the Maha Bodhi Vidyalaya. Mr. Kesari Kumar Roy, is working as its Head Master. As the General Secretary was engaged in other important work in connection with the Golden Jubilee of the Society, the management of the Vidyalaya was entrusted to Rev. Dhammajoti who is still incharge of the same. The Hewavitarne family of Ceylon have kindly promised to donate Rs. 1,800/- the cost of building one room.

*Hindi Middle School*:—We are not getting any grant from the Government for this school. The annual expenditure of it comes to about Rs, 1,300/-. We are still running it in the hope that the District Board would give us some grant-in-aid.

*Primary Free School*:—It is the oldest educational institution of the Society. We are getting Rs. 20/- per month for its maintenance from the District Board.

*Maha Bodhi Free Dispensary*:—It is continuing its splendid work of giving free medical treatment to villagers. During the year over 10,000 patients were treated for various diseases. Owing to the abnormal increase in the number of patients we had to open the dispensary in the evening also. We are glad that the Government of the United Provinces is continuing to give the annual grant of Rs. 1,000/-. Rev. Y. Dhammaloka was supervising the work of the dispensary till the return of Rev. Sangharatana from Ceylon in October. Mr. Chellappa of the Ceylon Medical Service visited the place and left the following remarks in the visitor's book:—"I had the privilege of visiting this dispensary and was struck with the neatness and cleanliness of it. It would appear to be serving a very useful purpose in this area from the attendance which is on the increase".

*Mulagandhakuti Vihara Anniversary*:—Over 200 pilgrims came to take part in the anniversary. But, the General Secretary being absent from amongst us, it was decided to drop it this year. However, a meeting of the pilgrims was organized and our difficulties were explained to them. About Rs. 500/- were collected at the time. We are grateful to Messrs. Raja Hewavitarne and Karunaratna for their help in the collection.

*International Buddhist Institute*:—The Samaneras of the Institute who have almost completed their course are now engaged in the different responsible activities of the Society. Prof. Dharmananda Kosambi is taking the classes in

Abhidhamma. Rev. Mahanama of Nepal was admitted into the Institute this year. It is not possible to take in more students till sufficient funds are forthcoming. Mr. A. S. R. Chari, one of our esteemed members is continuing to give Rs. 5/- every month for giving dana to the Bhikkhus.

*Arya Dharma Sangha Dharmasala:* —We are ever grateful to Seth Jugal Kishore Birla for building such a comfortable Rest House for the pilgrims at Sarnath. Rev. Dhammajoti is in-charge of the Rest House and is taking great pains to look after the comforts of the visitors and pilgrims.

*Buddhagaya*:—Owing to the present day world situation we did not press our claim for the recovery of the Buddhagaya Temple. Though our application to acquire land round the Maha Bodhi Rest House at the place is sanctioned, we are unable to acquire the same as the authorities are demanding Rs. 10,000/- for land, etc. The Tibetan Buddhists have set up a Rest House for their use with our permission.

*Bahujan Vihara—Bombay*:—Rev. Y. Dhammaloka is in-charge of this Vihara. The Society is spending Rs. 25/- only for the expenses of the Vihara, the rest of the expenditure is kindly met by Mr. A. B. A. Mediwaka, of Ceylon. We are extremely grateful to him for his continued co-operation in our activities at the place.

*Delhi Vihara*:—The work of the Delhi Vihara is going on smoothly Seth Jugal Kishore Birlaji, the donor of the Temple, has been paying Rs. 40/- per month for its maintenance. The Vihara is frequented by a large number of visitors. The expenses of this centre come to Rs. 75/- per month Owing to the untimely death of Bhikkhu Nyanasiri Oggayana, who was in charge of the Vihara from the very beginning, the centre has been deprived of a faithful worker. His place has now been taken by Samanera Jnanasri who is carrying on the work to the best of his abilities, but we are anxious to send an elderly Bhikkhu to take charge of the place.

*Nautanwa*:—The new Rest House built for the use of pilgrims going to Lumbini is now complete. Rev. K. Siriniwasa Thero, high Priest of the Maha Bodhi Society is in-charge of the place. We are spending Rs. 30/- per month for the centre.

*Mukteswar*:—This centre is carrying on the activities without getting any assistance from headquarters. Lord Buddha's birthday celebration and other festivals were duly observed. A marble image of Lord Buddha and Rs. 10/- were sent on the Wesak day. There is a keen desire on the part of the Buddhists to build a small Vihara. Rs. 2,000/- would be sufficient for the temple. As the inhabitants of the place are too poor, we request the co-operation of generous Buddhists to donate this sum. Rev. H. Dhammananda is taking a keen interest in the affairs of this centre.

*Malabar*:—The Maha Bodhi Buddhist Mission in South India with its headquarters at Calicut is

in-charge of Rev. Dharmaskhanda Thero. He has opened centres at five places and is doing very useful work. The expenses of the Mission are kindly met by Seth Jugal Kishore Birlaji, who has recently built a school at a cost of over 2,500/-. There is a great scope for work here but for want of funds, the Society is unable to encourage the opening of new undertakings.

*Madras.*—The Madras centre is in charge of the Rev. N. Somananda who remained there during the whole year. He delivered a number of lectures on Buddhism in different parts of the town while, important Buddhist Festivals were observed at the Society's premises.

*Ajmer*:—Mr. B. S. Chohan, an enthusiastic Buddhist, is in-charge of the Centre. The study circle was very active during the year. We have sent several books on Buddhism for the Library.

*Gaya*:—Owing to the departure of Rev. K. Siriniwasa Thero to Nautanwa, we could not keep any Bhikkhu at the place. However, a caretaker is stationed there to look after the Rest House and offer Puja. The annual expenditure of this centre is at present Rs. 150/-.

*Lucknow*:—The Buddhist Vihara at Risaldarbagh Park, Lucknow, was founded by Mahasthavir Bodhanandaji, who has now agreed to hand it over to the Society. We have sent Rs. 100/- to complete the more important works. We have been able to secure a Singhalese disciple for the Mahasthavir at his request.

From various important towns we have received requests to open centres of the Society but for want of funds we are unable to do that at present.

*Ghoom*:—This is a newly started centre in the Darjeeling district. A Vihara built on a valuable plot on the main road to Darjeeling was presented to the Society by Mr. Wong and Mrs. Pulger to carry on Buddhist activities. We could not refuse to take it as there is very great scope for religious and humanitarian work. We have been assured of some local help for running the centre, but till that is available the Society will have to spend about Rs. 25/- per month. We are thankful to Mr. Wong and Mrs. Pulger for this valuable gift.

*The Maha Bodhi Book Agency*:—Our Society's publications as well as books published by others on Buddhism are sold through it. We have made every effort to run it on systematic lines and we are glad to say that it is now a paying concern.

*Important visitors*:—Among the important visitors to Sarnath were U Saw, Ex-Premier of Burma, and the Maharajas of Indore and Darbhanga. Many members of the Y. M. C. A., Colombo, visited Sarnath, Gaya, etc. this year.

*Notable arrivals*:—We were glad to welcome back our indefatigable worker Rev. M. Sangharatana, Assistant Secretary of the Society after an absence of three years. He

was in charge of the Sarnath centre and was conducting the whole management during the absence of the General Secretary.

*The Ven. Pandit W. Soratha Thera*:—The Society was greatly benefited by the arival in Calcutta of the reputed oriental scholar Ven. Pandit Soratha Thera, Vice-Principal of Vidyodaya Oriental College, Colombo. He came to India on a Ceylon Government Research Scholarship and took up his residence at 4A, College Square thus remaining with us in our Society premises and giving us the help of his erudition and experience. We are glad to state that he was elected a Vice-President of our Society.

*Mr. Raja Hevawitarana*:—Trustee of Maha Bodhi Society, he visited the Headquarters in Calcutta and the various other Indian centres of the Maha Bodhi Society, with his usual devotion. His presence is of great help, and we are very grateful to him, for giving us the pleasure of having him with us; the more so since we know that time is pressing upon him, and it is a sacrifice on his part to leave his many activities in Ceylon in order to see to our affairs in India.

*Sister Vajira*:—A great devotee, she is spending most of her time at Sarnath doing excellent work for Buddhism. Whenever any appeal for help is sent to her she readily responds to it. She is distributing free of charge small tracts on Buddhism and is doing literary work too.

*Acharya D. Kosambi*:—The Great Pali scholar, is leading a life of retirement and peace at Sarnath. We have recently published a commentary written by him on the Abhidhammatthasangha. It is most properly named 'Navanita Tika" written chiefly for those who want to rely on themselves for the study of the book. He is at present writing a simple commentary on the famous work the "Visuddhimagga" of Buddhaghosa. May he live long to serve the cause of the Sasana.

*Rural and Co-operative Industries Exhibition*:—The Benares District Rural and Co-operative Industries Exhibition was held at Sarnath on the grounds of the Maha Bodhi Vidyalaya. Besides the Commissioner, the Collector and other important persons from town, the Exhibition was visited by thousands of villagers. The Society took opportunity of this vast gathering and did some propaganda work.

*Chinese Temple*:—A new Chinese Temple and Rest House have been put up at Sarnath. We are glad to inform that the authorities of the said temple are co-operating with us in every work.

*Gifts to the Society*:—During the year under review the Society received as gifts various articles such as valuable books, flags, broomsticks, robes, etc. for the use of the Bhikkhus. The Society's thanks are due to all the donors, especially the Ven. P. Vajiranana Nayaka Thera of Ceylon.

*Financial position*:—The financial position of the Society is causing

considerable anxiety. The activities of the Society have expanded but the income has gradually decreased. The present war in the Far East has totally stopped various donations helping our cultural and philanthropic work. If regular help is not coming soon various benevolent institutions run by the Society will have to be closed.

*Our thanks*:—Before concluding, it is my duty to express the Society's thanks to the members, Bhikkhus, Samaneras and other wellwishers of the Society who have co-operated with us whole-heartedly in carrying on the work o fthe Society during these difficult days. Our thanks are particularly due to our noble President Sir M. N. Mukerji, Kt., who never spared himself in promoting the interests of the Society and whose valuable advice and encouragement have been of the greatest help to us.

DEVAPRIYA VALISINHA,
*General Secretary,*
*Maha Bodhi Society of India.*


# *REMEMBER*

**Our various Institutions when you write your Last Will**

The success of many Christian institutions is due to their being recipients of numerous bequests from their sympathisers. It has become almost a rule among Christians to leave a substantial portion of one's wealth to a church, hospital or school with the result that these institutions are seldom in financial difficulties. If our Buddhist sympathisers adopt the same method of helping our institutions, their success is assured. May we, therefore, request *every* Buddhist to leave a bequest, however small, to one of our various institutions when they write their Last Wills.

GEN. SECY., MAHA BODHI SOCIETY,
4A, College Square, Calcutta.

# BUDDHA DAY CELEBRATIONS IN INDIA

It is a matter of great joy to all Buddhists that the thrice sacred festival of the Birth, Enlightment and the Final passing away of the Lord Buddha was celebrated in many places throughout India this year with the usual solemnity and enthusiasm, in spite of the troubled world situation. There was no shortcoming at any place to mar the dignity of the celebrations.

### CALCUTTA

The main celebration of the Maha Bodhi Society was, as usual, held at the Calcutta Headquarters of the Society. The Bhikkhu-in-Charge, Rev. N. Jinaratana spared no pains to make the function a success. Many people in Calcutta, even Buddhists, thought that this year's celebrations would not be on the same grand scale as in previous years, but it was later seen that there was no curtailment of any of the items of the function. The Sri Dharmarajika Vihara was tastefully decorated for the occasion, and the celebrations commenced at 6 A.M. on Thursday, the 30th April, 1942 and ended at 10 P.M. the same day.

The Public Meeting arranged by the Society began at 6 P.M. Sri Bhabani Churn Law presided and delivered a very inspiring address which is published elsewhere in this issue.

Mr. B. C. Chatterjee next addressed the gathering. He said that the essence of the Lord Buddha's doctrine was universal love. No greater or more creative doctrine of human conduct had ever been formulated before or since, and the day that mankind as a whole would learn to practise 'Ahimsa' would mark the conversion of the earth into what is called the Kingdom of Heaven.

Sj. J. K. Biswas spoke next and said that the Lord Buddha gave such a great peace to the world that he would ever be remembered as a great teacher of mankind.

Dr. Nihar Ranjan Roy spoke on the introduction of Buddhism into Ceylon from India. He said that the light of the Dhamma, which once illumined India, was again showing signs of re-illumination in this country through the endeavours of the Maha Bodhi Society. The other speakers included Sj. Ram Shanker Tripati, Editor of Lokamanya, Sm. Kumudini Basu, Pandit Biswanath Shastri, etc.

The President, on arrival, was garlanded by Mr. H. S. Kaviratna and the welcome address was read by the Acting General Secretary, Dr. Arabinda Barua. After the Rev. Bhikkhu Jinaratana had administered the 'five precepts' the opening song of the function was sung by Sm. Kumudini Basu and her party of

musicians, who kept the audience enthralled. At the conclusion of the presidential address a vote of thanks was proposed by Sj P. K. Das, an Executive Member of the Maha Bodhi Society. The guests were then entertained to refreshments and the celebrations came to a happy close.

Our thanks are due to Mr. W. S. Pereira, who kindly took photos of the function free of cost, and also to Messrs. Rajmoni Barua, S. B. Kirielle, H. S. Kaviratna and G. S. B. Abeyewardene, who were of immense help in making the function a success.



[By the courtesy of *Hindusthan Standard.*

VAISHAKHA PURNIMA CELEBRATION AT CALCUTTA MAHA BODHI SOCIETY

SJ. BHABANI CHURN LAW PRESIDED OVER THE FUNCTION.

### SARNATH

The sacred site of Sarnath was decorated with Buddhist flags. Buddhapuja was followed by a *dana* to the Bhikkhus. In the evening all the inmates of Sarnath including visitors assembled at the Mulagandhakuti Vihara. This gathering included several distinguished persons from Burma and China. All the visitors were welcomed by the Rev. M. Sangharatana, Assistant Secretary, Maha Bodhi Society.

The proceedings began with the taking up of *Pancha Sila* (Five Precepts) after which Bhikkhu Jagadish Kashyapa explained the significance of the occasion and reminded the audience of the rich legacy lost in India but preserved in countries aboard. He appealed to the public to make efforts to bring back that lost legacy. Burmese speakers narrated to us how the day was observed in Burma. After the meeting, a splendid *Pradipa Puja* illuminated the whole locality. The Sinhalese Buddhists observed the eight precepts on the Purnima Day.

### BUDDHAGAYA

Here the Lord Buddha received perfect enlightenment while sitting under the secred Bodhi Tree on that memorable night so dear to all, the Buddhist. It was therefore most fitting that both the Bodhi tree and the famous temple were so beautifully illuminated at the time of the celebration of the Vaishakha Festival. Bhikkhu D. Sasanasiri and Samanera Dhammananda went to Buddhagaya from Sarnath to make this function a success.

The poor were not forgotten and liberal gifts of rice and *dal* were distributed among them.

### DELHI

The thrice sacred festival "Vaisakhi Purnima" in commemoration of the Birth, Enlightenment and Maha Parinirvana of the Lord Buddha was celebrated under the auspices of the Maha Bodhi Society and Prabasi Bauddha Samity at the Buddha Bihara, Reading Road, New Delhi, on 30th April, under the presidency of Dr. S. Dutt, M.A., Ph.D., Principal, Ramjas College. The meeting commenced and closed with suitable songs sung by Mr. K. C. Bhattacharya. Samanera Jnanasri received the guests.

After the *mangalacharana* by the Ven. Dhammaloka, the President in the course of an erudite discourse observed "our worship is strangely and violently distrurbed to-day by upheavals on a world-wide scale by the lusts and passions which the Lord Buddha aimed at eradicating from the spirit of man". "It was the culture of personality", he continued, "the development of the creative sentiment of the individual" that the pristine religion of the Buddha aimed at. The Sangha grew in strength and organisation, but the original emphasis on individualism determined the form of its growth, each Sangha being a completely democratic organisation with no abbot, no recognised head, no dictator.

Seth Jugal Kishore Birlaji made an impressive speech in Hindi explaining that Buddhism was part and parcel of Hinduism and emphasised on the Buddha's love for the animate world.

Swami Kailashananda paid his tribute of respects to the Lord Buddha as a man as well as a Sanyasi and observed that He was pre-eminently the Light of the World and not the "Light of Asia" only as given by Edwin Arnold.

Sj. Surendranath Mitra read an interesting article in Bengali stressing the need of the Lord Buddha's advent for the reformation of the then social condition of the Hindus and to drag religious practices out of their old rut of austerities and to make religion a common possession based on the four Noble Truths.

Mr. S. K. Barua offered the customery vote of thanks to the chair as well as to the speakers of the evening and others who contributed to its success.

The worship of the Lord Buddha was performed with solemn religious rites with the offerings of flowers, lights, etc. from 5 A.M. throughout the day.

### GHOOM.

Under the auspices of the Maha Bodhi Society of Ghoom near Darjeeling, the Buddha Jayanti was celebrated with great reverence and splendour. The programme commenced early morning with worship in the shrine room of the "Maitri Vihara". A Lama well versed in Tibetan Buddhism, performed the usual rites and ceremonies according to the Mahayana faith and read sacred books from morning till midnight without any interruption. At 11 A.M. offerings of fruits, sweets and flowers were made before the image of the Buddha. At 3 P.M. the blest offerings were distributed to beggars, and children received sweets.

In the evening a public meeting was held which was attended by the Buddhists and many non-Buddhists who were welcomed by the Rev. Mahanama on behalf of the Maha Bodhi Society. The happy function came to a close with the distribution of *Prasad* to all who were present.

Mr. T. Tshering, M. T. Wandy and Mr. M. B. Basnet took great pains to make the celebration successful and interesting to the local people who hitherto did not care to celebrate this thrice Blessed Day.

### BUDDHAPURI

Buddha Jayanti was observed under the auspices of the Ancient Buddhist Society at Buddhapuri, Cawnpore and a four day programme from 30th April to 3rd May was gone through. The programme included the giving of a dinner to Muslims and Hindus of different castes together with the members of Ancient Buddhist Society.

On the last day, Sunday, the 3rd May a public meeting was held under the presidentship of Mr. K. V. Pharke, Principal, Marwari College, Cawnpore. The President in his speech paid high tribute to the life and teachings of Buddha and his services for the cause of humanity. Among others who spoke at the

meeting were Mr. D. H. Rao, Sri Bhudes Shastri, Dr. Madhukar Aharya Medharthi, Mahatma Ram Charan and Sri Jagdamba Patasu, B.A., the senior Vice-President of the Ancient Buddhist Society Buddhapuri.

### LUCKNOW.

The thrice sacred festival of Vaishakha Purnima was celebrated at the Lucknow Maha Bodhi Society in the usual way. An outstanding feature this year was the admission of a young Sinhalese boy, Dissanayaka by name, into the Sangha. The Ven. Bhodhananda Mahasthavir, Chief Monk of the Lucknow Buddhist Temple performed the ceremony of ordination in which he was assisted by the Ven. Ananda Kausalyayana and Samanera Maha Nama. After the ordination the novice received the name of Pannananda. We hope this young Samanera will be helpful to our Society.

### OTHER M. B. S. CENTRES.

Lumbini, Calicut, Bombay, and other branches of the Society celebrated the Vaishakha festival in the usual way.

THE EDITOR IS NOT RESPONSIBLE FOR THE OPINION OF INDIVIDUAL WRITERS OF ARTICLES COMMUNICATED TO THE MAHA BODHI JOURNAL.

# VAISHAKHA CELEBRATION

## LIST OF DONORS

Sri Bhabani Churn Law, Calcutta, Rs. 100; Sj. Pratap Dial Das Sethji, Hyderabad Rs. 50; Lt.-Col. E. F. J. Payne, Karachi, Rs. 50; Bai Parvati Bai Nair, Bombay, Rs. 25; Sri Kurumraj Triratna, Tibet, Rs. 25; Sir Manmatha Nath Mukerji, Kt., Rs. 20; Sister Vajira, Sarnath, Rs. 20; Muhandiram K. D. Karunaratna, Colombo, Rs. 14; Miss Violet Sydney, Benares, Rs. 10; E. D. Dharmasena, Esq., Gampola, Rs. 10; Secretary, Bengal Burmese Buddhist Association, Taltoli, Rs. 10; Dr. S. P. Chatterjee, Calcutta, Rs. 10; H. W. Amarasuriya, Esq., Galle, Ceylon, Rs. 10; H. Jinadosa, Esq., C.C.S., Colombo, Rs. 10; H. De S. Kularatne, Esq., Galle, Ceylon, Rs. 10; Justin Kotalawala, Esq., Colombo, Rs. 10; Tattie Amayasuriya, Esq., Ceylon, Rs. 10; J. A. Windsor, Esq., Ceylon, Rs. 10; E. O. De Fonscka, Boreila, Rs. 10; Mrs. C. B. Weerasuriya, Ceylon, Rs. 7; D. B. Weththasingha, Esq., Matara, Rs. 6; J. Chowdhury, Esq., Calcutta, Rs. 5; W. P. Arnolis Silva, Esq., Hattan, Rs. 5; K. T. Wimalasekara, Esq., Horana, Rs. 5; B. B. Chundra, Esq., Allahabad, Rs. 5; Rev. K. M. Saranatissa Thero, Kurunegala, Rs. 5; Mrs. V. G. Leelavati Upasika, Matara, Rs. 5; Naresh Nath Mukherjee, Esq., Calcutta, Rs. 5; J. K. Biswas, Esq., Calcutta, Rs. 5; Dr. Arabinda Barua, Calcutta, Rs. 5; B. M. Barua, Esq., Calcutta, Rs. 5; Secretary, Marwari Relief Society, Calcutta, Rs. 5; Dr. M. R. Soft, Calcutta, Rs. 5; Prof. Tan Yan Shan, Santiniketan, Rs. 5; Mudaliyar R. Malalgoda, Esq., Rs. 5; P. Narayanaswamy Pilley, Esq., Rs. 5; Mrs. M. K. Angunawala, Kadugannawa, Rs. 4-8; Walisinha Wimalachandra, Esq., Maskeliya, Rs. 4; M. Ukku Banda, Esq., Aranayake, Rs. 3; Benoy Bhusan Barua, Esq., Digboi, Rs. 3; M. W. Barron Appuhamy, Esq., Matugama, Rs. 3, B. L. Paulis Appuhamy, Esq., Minuwangoda, Rs. 3; Norman Pereira, Esq., Calcutta, Rs. 3; H. S. Kaviratna, Esq., Calcutta, Rs. 3; G. S. B. Abayawardhana, Esq., Calcutta, Rs. 3; S. P. Barua, Esq., Digboi, Rs. 2; T. T. Arnolis de Silva, Esq., Poddola, Rs. 2; G. W. Arnolis Appuhamy, Esq., Rs. 2; Mrs. O. M. Gunasekara, Kosgoda, Rs. 2; Mrs. K. N. Tagore, Calcutta, Rs. 2; Dasarathi Dutt, Esq., Chandernagore, Rs. 2; Nagendra Nath Chakrabarty, Esq, Re. 1; Manindra Lal Banerjee, Esq., Re. 1; B. H. Paul Peries, Esq, Colombo, Re. 1; H. M. Appuhamy, Esq., Kurunegala, Re. 1; Total Rs. 547-8-0.

Owing to lack of space the account of the expenditure of the Vaisakha celebrations could not be published. It will appear in the next issue of the Journal. We are thankful to the generous donors who have very kindly contributed in this noble cause and we heartily invoke the blessings of the Triple Gem upon them.

# BOOK REVIEWS

INDIA AND THE PACIFIC WORLD—*By Dr. Kalidas Nag, M.A., D.Litt. (Paris) of the Department of Indian History and Culture, Calcutta University. Published by the Book Co., Ltd., College Square East, Calcutta. Size 8vo. Pages XIV to 294. Price Indian Rs. 10/-. Foreign £1 or 5 dollars.*

Here is a book which cries us halt. We are completely surprised at the wealth of materials, so skilfully marshalled by the author who requires no introduction to the public either at home or abroad. Dr. Nag has all along been a devoted student of Art and Archaeology. His previous publication—"Art and Archaeology Abroad" has drawn well deserved admiration from eastern and western connoisseurs and scholars. His world wide travelling has splendidly fitted him for this task, whose proper discharge so rigorously requires a first hand knowledge of the art collections in various museums of the East and the West. In this book Dr. Nag has partly fulfilled the mission that he undertook when he founded the Greater India Society in 1925. Indian Art and culture have recently come into the limelight. Occidental critics are showing a keen sense of appreciation of their subtlety, charm and profundity. The great culture of India was not confined simply within Hindusthan. As early as the 4th century B.C. it had begun its career of spiritual conquest in the Pacific Basin, Ceylon, Java, Borneo, Malay Peninsula, Cambodia, Siam, Southern China, Korea, Japan, the Philippine Islands; and, as recent researches tend to show, the two Americans—were influenced more or less by the great wave of cultural renaissance which swelled up in India. Dr. Nag has shown by copious documentation and relevant references how the present day culture of the Pacific Basin can really be called a development, with necessary modifications, of that great Indian Culture—the fruit of centuries of Brahmanical and Buddhistic efforts towards the peaceful unity of man and the spiritual federation of the world. The book is most opportune at the present moment when, though the world is being ravaged by the temporary typhoon of savage slaughter, the wishes and prayers of the saner section of humanity have all been directed towards the reconstruction of a better world on the basis of an all-round collaboration of all its peoples, irrespective of creed or colour Asiatics, Americans and Europeans are now realising with a force greater than ever before, that what their forefathers did in common, built in common, fighting jointly against the dark and hostile forces of Nature, in the pre-historic and proto-historic days, was not for the glorification of any particular race, but for the human species as a whole; and, it is now sheer madness to try to pull down that great structure in the name of any race or local patriotism. Dr. Nag's book reads throughout like a romance. It has twelve chapters, dealing with the people and the cultures of the countries and islands of the Pacific. The author has been at pains to point out how these diverse cultures have been deeply influenced, and in some cases determined by Indian traditions, customs, ideals and practices. The book has a nice get up and we hope it will find from the public that hearty reception which is its due.

R. C. GHOSH.

GILGIT MANUSCRIPTS—*Edited by Dr. Nalinaksa Dutta, M.A., Ph.D.*

*(Cal.), D.Litt. (London) with the assistance of Prof. D. M. Bhattacharya, M.A. and Vidyāvāradhi Shivnath Shastri, published by the gracious permission of His Highness the Maharaja of Jammu and Kashmir. Price not given.*

We feel much indebted to the three savants and also to His Highness for having given us no less than six manuscripts out of a number which have been unearthed in Gilgit within the territory of Kashmir. We anxiously wait to see the others published.

The present volume contains the following:

(1) Bhaisajyaguru Sūtra, (2) Ekādasmukhaṁ, (3) Hayagriva Vidyā, (4) Sarvatathāgantadhishṭhanasatvanalokana Buddhakṣhetra Sandarṣana Vyūṁ, (5) Sri Mahādevi Vyākaraṇaṁ, (6) Ajitasena Vyākaraṇaṁ.

The suttas are all given in Nāgari character with a number of parallel readings from Chinese and Tibetan sources and with copious notes pointing out incorrect readings. Every sutta is preceded by a photo specimen of the original manuscripts giving an idea not only of the size of the manuscript but of the script in which they are written as well.

Apart from the preface which relates the interesting story of the finding of these manuscripts, Dr. Dutta has supplied the readers with a small but learned chapter on "Buddhism in Kashmir" and also with valuable introductions to all the suttas written separately wherein he discusses their main contents and has generally added a summary. These manuscripts, with the exception of the last one, are all Mahāyānic and represent that decadent period of our history in which it seems that life-energy of Indian people in general had come to a standstill. The last is an admixture of Mahayanic ideals with those of Theravāda, derogately called Hinayāna. All the suttas lay great stress on the repetition of magical formulas, on the performance of lengthy ceremonious worship and promise in return all that is desired by human beings. The Theravāda Pāli Literature also is not totally bereft of this Māhayāna cult but it appears that to these suttas the simple life and equally simple teachings of the Buddha have become almost unknown.

We specially welcome two works of Vyākarana-class for, though we read of them as one of the nine divisions of the Tripitaka, yet they are not found in Pāli in the form of separate treatises.

The last sutra forms particularly interesting reading and seems to contain a bit of real history in it.

We hope that not only those who are interested in the study of Buddhism but also those who are interested in the history of India round about the fifth to the seventh century in general will make full use of these original documents.

ANANDA KAUSALYAYANA.

ANNUAL REPORT OF THE ARCHAEOLOGICAL DEPARTMENT OF HIS EXALTED HIGHNESS THE NIZAM'S DOMINIONS. *Printed at the Baptist Mission Press, Calcutta. 85 pages of printed matter and 20 plates.*

Hyderabad is peculiarly rich in ancient-buildings and monuments and the archaeologist reaps a large harvest in the Nizam's Dominion. This is particularly made possible by the generosity of His Highness, who is a liberal protector of all the ancient art treasures. It is in Hyderabad that the world famous Ajanta and Ellora Caves are situated.

The report for 1936-37, which was published in 1939, is exceedingly interesting. Specially attractive are the excavated buildings of Gulbarga, for Gulbarga was the famous historical capital of the Bahamani Kingdom, which, in time met its fate by a rival Empire. These rare buildings, risen from their sleep of centuries, seem like a magic city.

To Buddhists the excavations of Patitthana, the city famous in Pali literature, would be of more than ordinary interest. Patitthana, an ideal spot, nestled on the banks of the Godavari, was the terminus of a route on which walked the Buddhist missionaries, when carrying the message of love to the masses.

Many of the excavated buildings of different famous places have been restored and they gave an idea of their artistic elegance of long ago.

There are plates too, showing ornaments—personal and decorative, which are equally valuable to the student of Art.

NIRVANA—*By Mrs. Pratima Tagore. Santiniketan (1942).*

Pratima Debi (Mrs. Rathindra Nath Tagore) is a talented artist and she has brought her rare artistic sense and profound devotion to the departed Poet to bear upon this most touching narrative of the last year of her beloved father-in-law's life (Sept. 1940—August 1941). She has placed all Tagore lovers under a deep debt of gratitude by weaving this subtle tapestry of hope and fear, of sorrow and consolation. The last letter signed by the Poet was addressed to her; and with the facsimile of that letter has been published the reproduction of Pratima Devi's striking portrait study of the Poet. In the holy month of Baisakh Rabindranath saw the light of day and in commemoration of his birth-day the authoress brought out this book with true filial piety. Death had evoked from the Poet some of his sublimest utterances, assuring us that death was but the "flowing of life into the ocean of a full and perfected consciousness".* Death to such a great person is never a total loss, but a veritable Nirvana; and we hope that Mrs. Tagore's sublime homage will bring solace and illumination to many souls.

* ক্রমে ক্রমে
পরিপূর্ণ চৈতন্যের সাগর সঙ্গমে।
জন্মদিন, ১২

MODERN CHINESE HISTORY (POLITICAL, ECONOMIC AND SOCIAL)—*By Prof. Tan Yun-Shan, Director, Cheena Bhavan, Santiniketan, (1938).*

Prof. Tan Yun-Shan was invited to deliver a course of lecture at the Andhra University, Waltair, and five of those valuable and learned discourses were published by the University who, let us hope, will request him to develop this brochure into book form. In the first lecture Prof. Tan gives us a clear and compact survey of the past history of China leading up to the Political changes in Modern China (2nd chapter). Then he gives us a graphic picture of the Economic development and of the Social progress of Modern China, showing how it would be difficult to understand modern Chinese politics without constant reference to the great economic and social movements, specially under the Generalissimo and Madame Chiang Kai-Shek, whom the Indians had the privilege and pleasure of welcoming recently in India. In the last lecture Prof. Tan Yun-Shan gives us a lucid exposition of modern Chinese Religion based mainly, as he observed, on Ethics or Humanism and on Ta-Tung or Universalism. At every page of this stimulating booklet we feel inclined to urge the veteran Chinese Professor to organize a sound comparative study of the cultural history of China and India at the noble institution of Cheena Bhavan which he has been so ably developing at Dr. Tagore's Santiniketan. Prof. Tan's book should be carefully studied by all serious students of Oriental culture.

KALIDAS NAG.

AN ELEMENTARY PĀLI COURSE—*By Nārada Thera, Vajirārāma, Colombo. To be obtained from the Maha Bodhi Book Agency, Sarnath, Benares. Price As. 8.*

This Pāli Course, 168 pages, will prove of considerable use to the student.

The roman type is clear, with the Pāli in italics. The student is given twenty-six lessons, plus a vocabulary, and, what is a considerable help, a Guide to Exercises.

On page 62 the Pāli word "Khaggavisāṇakappa" is translated as "like a rhinoceros". We consider that the correct interpretation of this much debated word should be, "like the horn of a rhinoceros". Pāli scholars basing the interpretation on the Cullanniddesa Commentary claim, that the rendering of such a phrase as 'Eko care Khaggaviṣāṇkappo' should be 'Let one fare alone like the horn of a rhinoceros'. However, another School of Thought claim (apart from the derivation of this compound word) that 'like a rhinoceros' is the correct translation. They also point out that the habit of the rhinoceros is to wander alone. The rhinoceros does not wander alone. It is not the habit of any animal to wander alone, unless he is sick, or too old to keep up the herd. The habit of the rhinoceros is to wander about together, but at night. Their habits are nocturnal. The peculiar characteristic of the Indian rhinoceros is his one, solitary, horn, in contrast to the other horned animals.

The Venerable Thera has written a number of useful books on various aspects of the Dhamma. This Pāli Course is certainly a welcome addition to the Vajirārāma Publication Series.

SISTER VAJIRA.

---

# NOTES AND NEWS

## *Marwari Relief Society.*

We are glad to learn that about 1,95,086 evacuees who reached Calcutta by steamers and trains from Burma and Malaya have been given every kind of relief and assistance by the Marwari Relief Society up to the 7th May, 1942, absolutely irrespective of caste, creed or colour.

The volunteers of the Society along with the workers of the other relief organisations are attending the Docks, Jetties, Steamer ghats, Dharamsalas and Railway Stations, receiving the evacuees, arranging for their food, clothes, monetary help, cremation of the deceased, temporary accommodation, Medical relief, repatriation to their respective homes and exchange of foreign currency etc.

So far the Society has spent over Rs. 48,000/- in addition to private charities in connection with relief operations. The Society is in need of funds to carry on the relief operations successfully and we hope that the generous public will help the Society in its great humanitarian work.

It is a matter of pride to us to known that our noble patron Sj. Seth Jugal Kishore Birlaji is one of the founders of this highly useful Society as well as one of its helpers.

* * * *

## *Rabindranath's Birthday.*

The Birthday of our great national poet was celebrated on 30th May, 1942 at the Maha Bodhi Hall,

Calcutta, conjointly by the Kshanik Sangha and the Maha Bodhi Society. It was a great success and the Hall was packed to its utmost capacity. Dr. Kalidas Nag presided delivering an address on the poet's message to Humanity and several distinguished speakers addressed the gathering.

* * *

## *A Distinguished Visitor to the Mulagandhakuti Vihara.*

Mr. George Yeh, the London Director of the Chinese Ministry of Information, paid a visit to the Mulagandhakuti Vihara and the Chinese Buddhist Temple at Sarnath. He was welcomed by the Bhikkhus of Sarnath and was shown round the Vihara and the Ruins. He was deeply impressed by the frescoes of the Vihara. A set of Society's publication including the reproduction of paintings was presented to him.

* * * *

## *The Ceylonese Relief Society.*

This Society was founded under the auspices of the Maha Bodhi Society, Calcutta, on Singhalese New Years Day, April 13th, 1942.

There was a pleasant function attended by the Ceylonese community of Calcutta as well as many other prominent local ladies and gentlemen.

Following the social, those present, arranged for the prompt working of the newly formed Society. Dr. Arabinda Barua, M.A., Ph.D., General Secretary, Maha Bodhi Society, guided the deliberations.

The chief aims of the Society are to aid Ceylonese ; Buddhists from Burma, Malaya, China and others who have fallen into difficulty on account of the present emergency and to render all possible help in cases of distress. Sir Manmatha Nath Mukerji, Kt., President, Maha Bodhi Society, and Dr. B. C. Roy, the Vice-Chancellor of the Calcutta University have kindly consented to be Patrons of the said Society.

Sri Bhabani Churn Law was unanimously elected President with Rev. Bhikkhu N. Jinaratana as Honorary Secretary and Dr. Kalidas Nag as Honorary Treasurer.

Dr. S. P. Chatterjee and Dr. M. R. Soft have kindly consented to act as Honorary Physicians.

Several distinguished gentlemen have obliged us by accepting the Vice Presidentship and Membership.

* * * *

## *Evacuees from Burma.*

A good many needy evacuees from Burma are often coming to our Society's Headquarters at Calcutta to appeal for help. The Society is doing its best to cope with the situation. These evacuees include both Buddhists and non-Buddhists. We sympathise with them in their distress and are endeavouring our best to help them in every possible way.

* * * *

## *Visitors from Burma.*

A distinguished Burmese leader Mr. U. Tin Tut, I.C.S., Ex-Chancellor of the Rangoon University and Chief Secretary to the Burma Government, in India, gave

us the pleasure of his company for some time. He is a man of action, and during his sojourn in Calcutta accorded us most valuable assistance by coming daily and helping us in our work. He is now stationed at Simla. We are glad that he became a member of our Society, and his brother U Tin Hlaing, who accompanied him, has become subscriber to our journal.

Another distinguished visitor from Burma Mr. U. Aye Maung also became a member of our Society during his stay in Calcutta. He held the high post of Chief Engineer under the Burma Government and left his native land owing to the tragic conditions that have come upon his country. He belongs to a family who have been faithful to the Maha Bodhi Society for years.

Mr. U. Htoon, Divisional Forest Officer in Burma who shared the fate of many of his countrymen is at present residing at our Society's premises. He is accompanied by his wife. He also became a member of the Maha Bodhi Society.

The Naval Officers, Lt. Than Po and Sub-Lt. Ba Ohn and another gentleman Mg. Ngve Hlaing B.A. O.C. called at our Headquarters and became members of the Society. Second Lt. Sein Tun also joined our Society as a member, his father was an old member.

A young Indo-Burmese evacuee Mr. Ko Tun Nyein and a young Sinhalese evacuee Mr. W. P. John from Burma called at our Society and became members. We are very glad to say that the Chinese Bhikkhu Fa Fong, an evacuee from Burma also visited our temple and became a member of our Society. He is a pupil of Ven. Tai Hsu and he is now staying at Santiniketan.

* * * *

## *Sarnath Library.*

Samanera B. Buddhapriya, the Librarian of the Mulagandhakuti Vihara Library, Sarnath writes:—

"The Maha Bodhi Society Library of Calcutta has been shifted safely to Sarnath. It contains a very rare and valuable collection of Buddhist texts and their English translations. We invite the attention of the research scholars in the field of Buddhism so that they may avail themselves of this opportunity."

* * * *

## *The generosity of Sree Bhabani Churn Law.*

This philanthropic gentleman has been of great help to our Society by his generous gifts which in these difficult days have been specially welcome. We are very grateful to this large-hearted friend of the Maha Bodhi Society.

* * * *

## *Buddha Jayanti in India.*

The Buddha day celebrations in India are auspicious events observed in many parts of India. Through the good efforts of the Maha Bodhi Society the Vaisakha Festival is finding due recognition in many cities of the globe and the noble life of the great Indian Sage brings a

recollection of his immortal thoughts and deeds in the minds of the general public. We have received reports from numerous places to the effect that our earnest endeavours are crowned with success and we hope that we shall be able to maintain the tradition, year after year. Owing to meagre space we are unable to publish the full reports of all the centres and we crave the pardon of those whose reports could not be printed.

The expenses of the Vaisakha Festivals in our own centres here were defrayed this year by generous contributions of the public and we accord our heart-felt thanks to our friends and supporters and invoke the blessings of the Lord Buddha upon them.

* * * *

## *The Chinese Visitors and Maha Bodhi Society.*

We welcome now and then Chinese Buddhist friends who remember that His Holiness Tai Hsu and His Excellency Tai Chi Tao personally visited our Society and continue to take interest in our work. We know that owing to the emergency, thousands of Chinese are now staying in and near Calcutta. Our friend Mr. C. H. Lowe, Calcutta Director of the Chinese Ministry of Information, is doing a splendid service by publishing and distributing to us the *China Information Bulletin* (6th number dated 10th July, 1942). It helps us in keeping in touch with the recent developments in nationalist China under the noble lead of Generalissimo Chiang Kai-Shekh. We have received recently a most interesting and informing publication: "China After Five Years of War" (Chungking, 1942). It is a symposium of articles written by Chinese experts giving us up to date information about the basic factors of Chinese national life arranged in five principal divisions: Government Military Affairs, Economic Efforts, Administration, Education and Society. It is a book indispensable to all those who want to keep abreast of all that is stirring the depths of the life of about 450,000,000 million of our neighbours. We shall review this valuable book in detail in our next issue but meanwhile we invite Mr. Lowe and other representatives of young China in Calcutta to establish a permanent centre of Sino-Indian Culture in this city where our enlightened Chinese friends will find a most sympathetic and progressive group of collaborators. We offer the hospitality of the Maha Bodhi Society Hall for such a centre, if and when organized. Our hall is just opposite to the Calcutta University and is an ideal place for quiet discussion meetings and social reunions. Books and publications of the Chinese Ministry of Information, kept in our reading room and hall will help considerably the public of Calcutta to further positive knowledge of the great nation which is helping through its heroic struggles and sacrifices to build New Asia. May the new generation of China and India collaborate, through such a centre, to

further the cause of Democracy and Freedom.

* * * *

## *The 50th Volume of our Journal.*

The late Rev. Dharmapala started the Maha Bodhi Journal during the Vaisakha celebration (May) 1892. So with our Vaisakha number of 1942 we complete the 49th year and start the 50th Volume with the good wishes of all our friends in India and abroad. During the last half century the Maha Bodhi Society and its Journal have consistently tried to uphold the principles of *Ahimsa* (non-violence) and *Maitri* (brotherhood). We remember with gratitude in this connection the services rendered by our colleagues and friends of various nationalities. With the dawning of better days we hope to publish a systematic index of the 50 volumes which marked the various stages in the development of the idea of World Brotherhood. Now, more than ever we feel that the message of Lord Buddha should be conveyed to every man and women caught in the general conflagration and to pray for the quick restoration of Peace and Goodwill among men.

* * * *

## *The Maha-Bodhi Society Executive.*

In spite of his ill health our revered President Sir M. N. Mookerji was all attention to the workers of the Society, in these difficult days. He would soon be leaving for Patna and he has induced our energetic colleague Dr. Arabinda Barua to continue as Honorary Secretary. While the number of our helpers is dwindling and the finances of the Society are abnormally low we want a resourceful man like Dr. Barua to be at the helm of affairs and he has more than justified the confidence placed in him by the Governing Body of the Society. We are looking forward to receive in near future our permanent General Secretary Devapriya Walisinha who is making satisfactory progress in his health as we gather from a recent letter of Mr. Raja Hevawitarne, Trustee of the Maha Bodhi Society.

**BIRTHDAY ANNIVERSARIES OF THE LATE VEN. SRI DEVAMITTA DHAMMAPALA AND MRS. MARY E. FOSTER**

The Birthday Anniversaries of the late Sri Devamitta Dhammapala, Founder of the Maha Bodhi Society of India and of Mrs. Mary E. Foster, benefactress of the Maha Bodhi Society, will be celebrated on Thursday the 17th September at its many branches. Owing to the situation created by the war, it is not possible to go through an elaborate programme, but it is the desire of us all to make the function a success as far as possible. The noble achievements of these two personages are a shinning example to us all.



VEN'BLE DEVAMITTA DHARMAPALA IN MONASTIC ROBE
IN 1929

# THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA
IN MAY 1892.

*"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."*

—MAHAVAGGA, VINAYA PITAKA.

Vol. 50.] B. E. 2486 SEPT.—OCT., C. E. 1942 [Nos. 9—10

## ANAGARIKA DHARMAPALA AND THE MAHA BODHI JOURNAL

**Sir Baron Jayatilaka, Kt.,**

*Chief Minister of Ceylon, Patron, Maha Bodhi Society.*

The fiftieth anniversary of the the Maha Bodhi Journal is an event which cannot but be of exceptional interest to the Buddhist world. It represents the steady progress and development of the propaganda work which was initiated in India fifty years ago by the late Ven. Sri Dharmapala.

I am perhaps one of the few now living who were personally interested in the venture. Many doubted its success. It was, considering the time and the circumstances, certainly a bold experiment. But, in spite of difficulties and obstacles, the Rev. Dharmapala, with characteristic courage, launched it almost single-handed. The result has amply justified his determination and foresight. The Journal now occupies a pre-eminent position among the Buddhist periodicals of the world. During the last fifty years it has rendered signal services to the cause and has been a potent means of spreading the Dhamma throughout the world.

As one who has witnessed the inception and progress of the Maha Bodhi Society for fifty years, I am confident that the Maha Bodhi Journal will continue to flourish in the future, carrying on the work of propagating the Dhamma with ever-increasing vigour and success.

# THE VEN. DEVAMITTA DHAMMAPALA

**Mr. J. R. Jayawardene, Bar-at-Law**

*Managing Trustee of the Anagarika Dharmapala Trust, Secretary, Ceylon National Congress.*

It was during a visit to the Buddhist Holy places in India two years ago that I first began to understand and appreciate the work of Ven. Dhammapala.

In Calcutta, Gaya and Buddha-Gaya, in Sarnath, Delhi, Bombay, Madras and many other cities in India monuments to the work of Ven. Dhammapala exist in the form of Buddhist temples, rest houses for pilgrims, libraries, schools or hospitals.

Knowing as I do the difficulty of organising human societies and making them function efficiently and effectively, I can only marvel at the perseverance, the strength of character and energy of one who achieved so much not in one country alone, but in many countries among men belonging to different races.

It was not my good fortune to see the Ven. Dhammapala during his lifetime. We have however all heard of him or read about him. Yet it was only when I read very recently the special issue of the Maha Bodhi Journal issued on the occasion of the Ven. Dhammapala's death that I began to appreciate the world wide movement that he originated. Truly can it be said of him now that he was one of the makers of history.

"Let me die soon ; let me be reborn. I can no longer prolong my agony. I would like to be born again twenty-five times to spread Lord Buddha's Dharma."

*—Dhammapala.*

# "HONOUR TO WHOM HONOUR IS DUE"

**Sumana Devi,**

*Colombo*

Did not the Master say,—"honour to whom honour is due".

It is abundantly evident from the public life and munificence of the Anagarika Dhammapala, the greatest Buddhist Missionary since the great Arahath Mahinda, that not only the spirit of his brave and noble parents, but his own "good kamma" of the past, influenced him to a very high and honourable degree.

It will nowhere be denied that within the last century no other son of Lanka gave his wealth, his knowledge, his life, his all—for the good, for the welfare of the many, and for the glory of the Buddha-Sasana!

I think the title "Bodhisattva" bestowed on him by a loving people is the best proof of a great devotion, honour, and respect, that could not be conferred on a "mere man", but befilled Sri Devamitta Dhammapala!

The picture of a life devoted to acts beneficial not only to his own countrymen, but carried far into foreign lands, should be painted in the glowing colours of Bravery, Sincerity, and Truth and handed to the growing generations, to encourage them to follow in the noble footsteps of this undaunted, tireless, and world-famous worker, for the spiritual and secular welfare of all humanity! ,,

By the blessed union of two noble and pure hearts, was born this day 77 years ago, our Dhammapala! A name held in awe respect and love during the "dark age" that witnessed the difficult and degrading Days of the fallen Sinhalese Nation.

Christened "David" by Christian Missionaries who tried hard, but failed, like "Goliath" to convert the heathen, Dhammapala, clung to the faith of his fathers!

His early years I thus will describe—

When yet a boy, no boyish play
did please,
His mind all set, serious to
learn and know,
Two "religions" made to weigh,
he chose with ease,
The Truth! his "Heritage" and
Freedom, all ado,
Then dreamed of great deeds for
the public good,
To promote all Truth, All
righteous things,
He roared like the lion fearless
in the wood,
And vowed "to do" and "die"
like our warrier kings.

With "time" grew Dhammapala every inch a man and with a slashing tongue and a lion's roar, he instilled a new life into his people.

Like a tornado, he swept the land from end to end. "Stop aping the

Westerner—You look like basket-women with ridiculous hats on your heads"—he laughed at the women and they gave up the frock to wear the graceful saree. And to the men he said—"Do not be like the foolish lioncub who, till it looked into the clear pool, thought it was weak and small, like the timid lamb. You are warriors sons of warrior kings! Wake up! Shake off that 'dog collar' which is choking you! throw away that tie which is strangling you! In these 'borrowed plumers' you look like a scare-crow ready for hanging! Be Free"!

He opened free schools, free hospitals, gave industrial scholarships, started cloth weaving in handlooms, clamoured that domestic science should be taught to girls, rediculed "beef-eaters" and reduced beef-eating to a great extent. He formed a society for the prevention of "drinking intoxicants".

Like the giant Strombolie in eruption his meteoric outpourings of a richly stored mind, saturated in the Dhamma, the Bible, the Koran and other religious books, his magnetic personality, his bubbling wit and humour, swept the land, shook the people and awakened them!

Things un-attempted, things undreamt of yet, were done by Ven. Anagarika Dhammapala! He spoke the Truth! He lived the Truth! The Dhamma.

In the evening of his life, he entered the Holy Order. He realised his dream on earth! He dreams now in the Devaloka, of what he will do in his next birth and his next—"to be born 25 times into this world, to do and die, for the good and welfare of the many and the glory of the Buddha-Sasana! was the "adistana" of this 'bodhisattva"!

May his aspirations be realised!

Peace be to all.

*N.B.*—Sumanā Devi is the only surviving niece of the late Rev. Dhammapala. —*Editor.*

DHARMARAJIKA VIHARA



Rev. Dharmapala's First Temple built in India

# IN MEMORIAM

**Prof. Nicholas Roerich**

When I wrote my "Message of Friendliness" for the Maha Bodhi Journal I looked at the portrait of the Venerable Anagarika Dharmapala on the wall before me. And speaking of friendliness as of the basic principle of life, I addressed the Venerable Dharmapala, knowing that from him I could expect response and sympathy in the question of the unification of hearts. Verily the glorious life of this Messenger of Truth passed under the sign of Friendliness, Enthusiasm and Unification.

Though several meetings were intended, we never had the opportunity to come together physically, and yet I often met the Ven. Dharmapala in thought. On various continents I have heard and read his esteemed name and everywhere one and the same feeling surrounded it. It was the feeling of noble reverence. Everywhere the best people turned to him in thought during hours of elevating, inspiring and deep work.

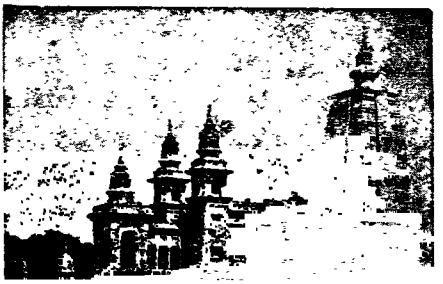
In our present perturbed times, such a constant veneration is very rare. People always try to involve great names in some outside unnecessary circumstances ; but if they do not dare to use a name in this superficial way it is always the best sign of their true admiration.

Small is the number of pioneers, who have witnessed so many remarkable events as the Ven. Dharmapala. And therefore it is especially painful, if one of these rare spirits departed to a better world, but away from ours. Of course such untiringly labouring and continuously creative souls will never cease their noble endeavours in any world. People with such a clear devoted consciousness never remain inactive. From one fruitful life they turn to another achievement, remembering that the Arhat's rest consists in new beautiful thoughts. And of course such thoughts will be first of all directed to the Peace of all beings, to self-perfection and to all pre-ordained noble deeds which bring with them the good for everyone. Was not such non-egotism the dominating side of the character of the Ven. Dharmapala? And does not the constant striving towards constructiveness and creation distinguish him in the field of earthly labours?

When we remember all that he has done, everything in which he participated and every thing with which his name is connected, does it not form the most glorious wreath of honour, consisting of innumerable flowers, which all fluoresce in their innermost Beauty! When we have the possibility, at the departure of a

great personality, to apply the conception of Beauty, it means that our heart is indeed deeply moved. It means that the achievement which was before us has kindled our hearts. And in these sacred fires of the heart we can unite in best thoughts and know that also the Departed, who is entering a new field of labour, nods his head in a benevolent smile.

Hail to the Venerable Messenger of Goodwill ;
Hail to the Leader of unselfish Creativeness ;
Hail to the Guardian of the Great Teaching !



"A warrior may conquer thousands and thousands men in the battle; but who so shall conquer himself he is the greatest of warriors."

—*Dhammapada*

# VEN'BLE DEVAMITTA DHAMMAPALA, FOUNDER, AND MRS. MARY E. FOSTER, BENEFACTRESS OF THE MAHA-BODHI SOCIETY

**Dr. C. J. Pao**

*Consul General of the Republic of China, Calcutta*

It is indeed a privilege as well as an honour to me to be invited to attend the celebration of the Birthday Anniversaries of the late Venerable Sri Devamitta Dhammapala, the founder of the Maha-Bodhi Society of India, and its benefactress, the Mahopasika Mary E. Foster this afternoon, and to speak a few words. As a friend of your Society and as a citizen of China where the freedom of belief, among other things, has been observed, I am very glad to have this opportunity to join you in commemorating these leaders whose attractive personalities and indomitable will to do good to fellow men have won respect and admiration throughout the world. It is also my understanding that your Society has a history exactly of half a century, and while we are gathered here to celebrate the Birthday Anniversaries of your founder and benefactress, I must avail myself of the opportunity to extend to you my sincere congratulations on this auspicious occasion of the completion of the 50th year of age of your great Society to-day.

It is needless for me to say that the Maha-Bodhi Society is one of the leading Buddhist organisations of the world. The value and the importance of your contribution towards the renaissance of Buddhism, under the leadership of your founder and promotors, can never be over-emphasized. You know more—much more—about the life and achievements of these leaders than a person like myself who has only been in your great country about eight months. Even a person who knows a little about them would however realize that the history of your founder is the history of Buddhism in Modern India. Allow me to tell you a few things that I know about them and that more or less are closely connected with my country.

It is generally understood that Buddhism was born in India 2,600 years ago. With the efforts of King Asoka and King Kanishka, it was highly developed and had reached its golden age. It was also widely spread in the neighbouring countries of India. Unfortunately it gradually declined particularly during the last few centuries in your country. Realising the necessity to revitalize the Buddhist activities and re-build the religion, your founder, 50 years ago formed this Society, collecting what-

ever was left in China and Ceylon to be taught again in India. The difficulties he had to overcome may leave the Buddhistic world and India in tears; but he has succeeded in giving birth to this great organisation enabling men to achieve his sacred mission. It will be impossible for me to enumerate his activities, but I believe that the temple and the school he built at Sarnath with some support of our Chinese leader Venerable Tai Hsu are among other things, his monuments.

To me, Buddhism is not merely a religion. It is a philosophy. It is a high ideal of life. The love of peace and fraternity is the centre of its teaching. Thinking from this angle, I should say that the Japanese must be very much ashamed to be full of aggressive spirit and fond of murderous actions, contrary to their claim as faithful believers of Buddhism. The teachings of Lord Buddha have been in many respects responsible for the profound admiration and high estimation of the Oriental civilisation by Occidental people. In this respect your founder and your society have done immeasurable work.

I must at this moment also mention the historical visit of Dhammapala to my country about 30 years ago. He visited Shanghai, Nanking and many other places. He cultivated deep friendship with our Venerable Tai Hsu and the late Dr. Yang Jen-Shan and other leading Buddhists of China at that time. I remember I read some of the resolutions of their meetings published in our Chinese Buddhist periodicals. Among them it may be mentioned that Buddhists of China, India and Ceylon should regard the Maha-Bodhi Society as the centre for promoting their work of renaissance, that united efforts should be made among Buddhists of these three countries in the teaching of Buddhism to the world, that arrangement should be made for the Chinese Buddhists to come to India and Ceylon to lecture on Mahayana Buddhism and that China should also send Buddhist priests to India and Ceylon to study Sanskrit and Pali scriptures. These resolutions have been warmly welcomed by our people as was indicated by the establishing of Jetavana Vihara under the leadership of the late Dr. Yang, with the purpose of studying Sanskrit and so on to make preparations to realize the ideal promoted by Dhammapala. Although with the death of Dr. Yang and for many other reasons, things have not been so smooth as it was expected, Dhammapala has definitely laid the foundation for the renaissance of Buddhism not only in India but also in China. I dare say that the Chinese Buddhists and faithful followers of Buddhism are very grateful to this great service your founder rendered to the Buddhistic world of Asia.

Very recently with the support of my government and people under the leadership of the Venerable Tai Hsu, many Buddhist schools have been established in China. My country has also sent many students to India, Ceylon and other places to study the teachings of Lord Buddha. About two

years ago (1939-40) His Excellency Tai Chi Tao and the Venerable Tai Hsu successively visited your country and exchanged views with your contemporary leaders. They came to clear up the woods on the road between our two countries built by our forefathers. They have revitalized those who are faithful followers of Buddhism. They have not only recreated peace of mind but also directed us in maintaining the welfare of mankind which is indispensable to the reconstruction of the future world.

Lovers of Humanity! On this occasion, while we are celebrating the Birthday Anniversaries of your founder and benefactress, shall we not resolve to continue our efforts to fulfil the will of those leaders and cast aside the betrayers of the great religion of Buddhism?

(Speech delivered at M. B. Hall on the occasion of Founder's Birthday Anniversary).

"Religion of the Buddha attempts to make man happy here first. Ascetism he condemned on pure psychological and scientific grounds, and sensualism he condemned on hygienic grounds. Both make men lose their balance of mind, and the great object of life is lost in the absence of a lofty consciousness."

*—Dharmapala.*

# BIRTHDAY ANNIVERSARIES OF DEVAMITTA DHARMAPALA AND MAHOPASHIKA MARY E. FOSTER

**Sj. Hemchandra Nasker**

*Mayor of Calcutta*

Ladies and gentlemen,

Let me thank you sincerely for having afforded me the privilege of being associated with this evening's holy function and inaugurating the birth day anniversaries of the late Venerable Sri Devamitta Dharmapala and the Mahopashika Mary E. Foster.

Our worthy president Dr. Surendranath Das Gupta and all the other learned speakers will, for certes, offer you a glimpse into the wonderful lives, sanctified by spiritual bliss, of these two personages—one, the inspired savant of Ceylon, the other a Hawaiian lady, of calm resignation to the cause of suffering humanity. But for the inspired activities of the one and the munificent gift of the other, the Maha Bodhi Society of international character and fame could not have started its noble mission throughout the length and breadth of this world. If we look upon the life history of Devamitta Dharmapala, we are at once convinced that invisible powerful forces are ever working their plans on mankind. But the persistent faith and indomitable courage born thereof shown by Dhammapala of whose consciousness must have assured him the satisfaction of knowing that he will one day, through his reliance on Super Self, have his life-mission fulfilled. And if we attempt to realise the significance of such lives as dedicated to the highest good of mankind, we can not deny the truth of the pregnant teaching :

নিধীনং ব পবত্তারং যং পস্সে বজ্জে দস্সিনং
নিগ্গয হবাদিং মেধাবিং তাদিসং পণ্ডিতং ভজে,
তাদিসং ভজমানসস সেয্যো হোতি ন পাপিয়ো।

Follow the intellectual savant who points you out the secret treasure, good will come unto you and evil be averted.

And that of—

জীরন্তি বে রাজরথা সুচিত্তা
অথ সরীরম্পি জরং উপেতি,
সতঞ্চ ধম্মো ন জরং উপেতি
সন্তো হবে সব্ভি পবেদয়ন্তি।

Body perishes even as the royal chariot richly painted. But dies not the Dhamma of the good and the wise—thus say the self-content sages.

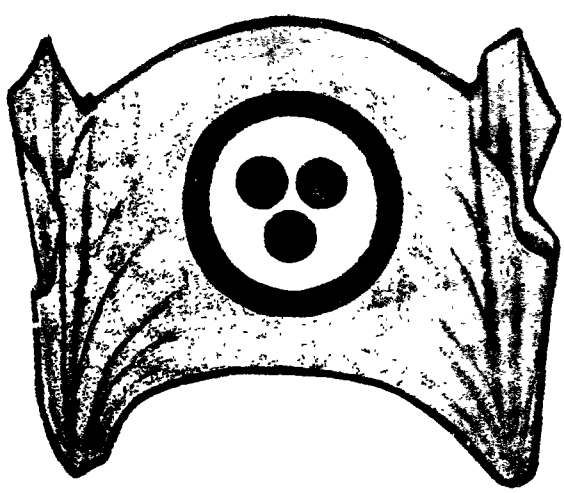
The sublime memory of those personages also stands immortal in the glory of their noble deeds. This is the auspicious date when we feel the transcendental appearance of Devamitta Dhammapala the beloved of Lord Buddha upon earth. His words are still ringing in our ears, "Let me be re-born. I would like to be born

twenty-five times to spread Lord Buddha's Dharma".

Let the inspired inspire us to-day when we are assembled to worship their sacred memory and celebrate their birthday anniversaries. With salutation to Lord Buddha let us start the celebration for success.

*Namo Buddhaya.*

*(This address was delivered at the M. B. Hall on the occasion of the Birthday Celebration of the Founder).*



"One does not become an outcaste by birth.
One does not become a Brahmin by birth.
It is by deed one becomes an outcaste.
It is by deed one becomes a Brahmin."

—*Samyuktanikaya*

# FORTY-NINE YEARS AGO

**Mr. Sukumar Haldar**

March 1, 1893, was an important day in my humble, uneventful life ; it was on that day—I was then in my twenty-ninth year—that I came to know three eminent men who have left a mark in the history of modern India—Hewavitarne Dharmapala, of the well-known Don Carolis family of Colombo, Mr. Romesh Dutt, a distinguished member of the Civil Service, and Mr. Satyendra Prasanna Sinha, then a promising Barrister of Calcutta, who rose, as Lord Sinha of Raipur, to be the first Governor of the Province of Bihar and Orissa, all of whom have passed away.

To Rev. Dharmapala I was introduced by an esteemed citizen of Calcutta, the late Mr. Neel Comal Mookerjee who had rendered great help in setting up the Maha-Bodhi Society in the capital of India. I saw him in the Society's office in Beniapukur Lane, off Lower Circular Road. It was a happy meeting, and the acquaintance thus formed ripened into friendly association which continued till the cruel hand of death removed the Venerable Devamitta from the scene of his labours for a time.

Just at that time I was in failing health through frequent attacks of malarial fever, while engaged on duty as a public servant in the interior of the district of Burdwan in Bengal. The doctors recommended a sea-voyage ; and all that I could afford to do was to go over by sea from Calcutta to Ceylon. The idea was specially urged upon me by the venerable Maharshi Devendranath Tagore who had been to that beautiful island and had ample experience of its salubrious climate.

I received great help from Rev. Dharmapala in undertaking this trip. I gave an account of it in 1904 in a series of articles which appeared in a Brahmo paper, the *East* (since defunct) published in Dacca. Rev. Dharmapala's youngest brother met me from time to time in my Colombo Hotels—the Galle Face and the Grand Oriental—and his brother-in-law Mr. Munasinha was of great help to me in meeting some men I wanted to know, in arranging trips to Kandy and in sight-seeing and also in enabling me to lead a quiet country life on the sea-beach at Bentota. I recall with pleasure my visit to the Buddhist Library in Colombo where I met the Venerable Hikkaduwe Sumangala, the Buddhist High Priest.

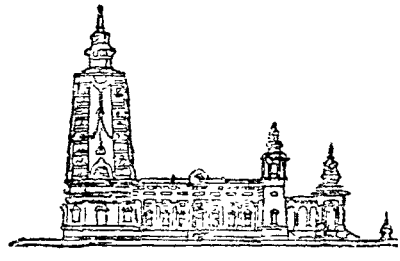
The subject we most talked about in later years was the question of the re-establishment of the Dhamma in India, its original home. It was to the Anagarika the question of ques-

REV. DHARMAPALA AFTER THE ORDINATION



Ven. B. Revata Maha Thero conducting the Ceremony

tions. It was a subject which interested me very much and I was able to tell the Anagaraka of my own experience in the district of Pirbhum where I had seen the shrines of Dharmaraj in a decadent condition, and also in the 24-Parganas (as District Census Officer in 1910—11, when I had observed curious forms of Dharma-worship prevailing among the *Pod* fishermen and cultivators. These were some of the survivals of the old Dhamma in Bengal. Both of us felt that it would be possible through a suitable agency to restore the right form of Buddhism in Pengal,—not only amongst the educated classes, amongst whom there are many who are acquainted with the high ethical value of Buddhism, with its perfect agreement with the highest rationalism of modern times, and with its influence in bringing about national unity, but also amongst the less advanced sections to whom the simple ethical ideals of Buddhism, free from dogmas and rituals would make a strong appeal. The Venerable Devamitta's disappointment was keen when he found it so difficult, owing to the indifference on the part of the educated Indian community, to carry out his noble scheme.



"As a solid rock is not shaken by a (strong) gale, so wise persons remain unaffected by praise or censure."

*—Dhammapada*

# A SPIRITUAL HERO

**Mr. Basil Crump**

Such was the expression used in 1920 to me by the late Anagarika Dharmapala concerning the Bhikku Zawtika, whom our party met at Buddha Gaya in January of that year when we were initiated into the Tibetan Gelugpa or Yellow order by the late Geshé Rimpoché of the Chumbi valley. I believe he was then in charge of the pilgrim's rest house built there by the Rev. Dharmapala and we experienced much kindness at his hands. I have always borne that expression in mind, and now that I am asked to write a memorial article about our late leader in the work for Buddhism, it rises again before my mind's eye in letters of gold as pre-eminently applicable to him. Now that we are in the midst of a great World War we hear of many deeds of heroism in the various phases of the conflict on land, sea and in the air, which are justly honoured and admired. But there is a higher heroism than that of the battlefield which latter is largely the result of the tremendous impulses aroused in physical combat, especially the mass emotions of large bodies of men.

This higher heroism is born in the spiritual part of man's nature where we find devotion (*prem*) and self-sacrifice capable of being sustained and steadily developed, not only throughout one earthly incarnation, but indefinitely through the long series of lives which, in the *Mahayana* system at any rate, are regarded as necessary for spiritual growth and the ultimate attainment of Buddhahood. In this connection I recall a statement frequently made by the Ven. Dharmapala in this Journal and also to me in private letters, that his great wish was to be "born again and again" in order to go on working for Buddhism. This is the true spirit of the Bodhisattva who dedicates himself to the service of humanity with this vow:

> Never will I seek nor receive individual salvation.
> Never will I enter into the final peace alone.
> But for ever and everywhere will live and strive
> For the redemption of every creature throughout the world.

His life was an example and an inspiration to us all. Despite a frail physique and ultimately failing health through the intensity of his labours, he continued always to work indefatigably and unceasingly, not only travelling, preaching and writing, but also raising funds for the viharas and other buildings at Sarnath and elsewhere which stand as a monument to the magnitude of

his endeavours. Like Sri Ramakrishna, he had the peculiarly spiritual power of inspiring others with his own enthusiasm and devotion. Notable among these was Mrs. Foster whom he met at Honolulu on his way home from the Chicago Parliament of Religions in 1893. Thereafter to the end of her life she devoted all her considerable resources and energies to the work.

In an earlier article I spoke of the Ven. Dharmapala's association with Madame H. P. Blavatsky when she was working in India in the eighties, and how she advised him to study Pali and work for Buddhism rather than become a Yogi, as in this way he could be more useful to humanity; and time has proved that she was right, for no one else could have accomplished all that he did in one short life. It was she who, in her great work *The Secret Doctrine,* I, 210 (1888), wrote the following about that devotion I have spoken of as his outstanding quality: "When moved by the law of Evolution, the Lords of Wisdom infused into man the spark of consciousness, the first feeling it awoke to life and activity was a sense of solidarity, of one-ness with his spiritual creators. As the child's first feeling is for its mother and nurse, so the first aspirations of the awakening consciousness in primitive man were for those elements he felt within himself, and who yet were outside and independent of him.

"Devotion arose out of that feeling, and became the first and foremost motor in his nature; for it is the only one which is natural in our heart. This feeling of irrepressible, instinctive aspiration in primitive man is beautifully, and one may say intuitionally, described by Carlyle: 'The great antique heart', he exclaims, 'how like a child in its simplicity, like a man's in its earnest solemnity and depth; Heaven lies over him wheresoever he goes or stands on the earth; making all the earth a mystic temple to him, the earth's business all a kind of worship. . . . A great law of duty, high as these two infinitudes (heaven and hell) dwarfing all else, annihilating all else it was a reality, and it is one: the garment only of it is dead the essence of it lives through all times and all eternity!'

"It lives undeniably, and has settled in all its ineradicable strength and power in the Asiatic Aryan heart from the Third Race direct through its first Mind-born sons—the fruit of *Kriyasakti.* As time rolled on the holy caste Initiates produced but rarely, and from age to age, such perfect creatures: beings apart, inwardly, though the same as those who produced them outwardly."

There is much more I would like to add to this brief tribute, but existing conditions from which we are all suffering prevent this. No doubt there are many others who will fill in the gaps I have had to leave.

---

# LIFE SKETCH OF DEVAMITTA DHAMMAPALA

**"Upasika"**

This is the biography of an outstanding spirit of the East, walking at first uncertainly, beset by clouds of doubt, then with increasing poise and increasing spiritual certainty, on the highway of truth. That walk was frequently interrupted in its later stages by meditation and critical hygiene ; towards the end of that road the man left the highway for the *guru*, the wanderer left his secular ascetism for the yellow robe and the Sangha, the Buddhist priesthood. This spirit in human form was a worshipper at the shrine of knowledge and truth. A life's work was completed, "in the footsteps of the Buddha". This man was called, at first, Hewavitarné Dharmapala. The world,—Asia, Europe, America, subsequently heard the Message of the Buddha, the Dharma from the Anagarika Dharmapala. The Anagarika Dharmapala died the Phikku Sri Devamitta Dhammapala.

Hewavitarné Dharmapala was born on September 17th, 1864 in Colombo Ceylon. His parents were devout Buddhists. At the age of seven, we see this Buddhist boy in a Christian school, because there was no Buddhist school. He there conceived an antagonism towards Christianity. At the age of 14, he took a strong stand. It was the time of the Wesak festival, and young Hewavitarné asked permission to remain absent from school for that day. His request was refused, whereupon he took his books and walked out. He celebrated Wesak, but had to pay for it by receiving a severe caning on the following day.

When Col. Olcott and Madam H. P. Blavatsky came to Ceylon, Dharmapala joined them. He became interpreter for Col. Olcott, while the latter toured the island. Through Col. Olcott's intervention the Wesak Day was made a national holiday in Ceylon. Then Dharmapala felt that he had not been caned in vain.

H. P. B. had great influence over Dharmapala and he revered her to the end of his life as his spiritual mother. In 1884, he proceeded with her and Col. Olcott to Adyar, Madras.

In 1889, we find him returning from Adyar, to prepare for a trip to Japan, to which he had received the invitation from a Japanese Buddhist Noguchi by name.

The steamer that carried Dharmapala and Col. Olcott to Japan, left Colombo on the 18th January, 1889.

Unfortunately Dharmapala got ill on this journey. A warm welcome awaited the travellers at Kobe. The principal priest of the seven Buddhist sects came to the jetty to greet them. During his illness in Japan Dhammapala received most careful attention

from the Japanese people. At Kyoto there was a convention of High Priests and Dhammapala attended that convention in an invalid's chair.

In early May, Col. Olcott and Dharmapala gave a farewell address. Their mission was ended. Yet Dharmapala had to leave in advance of the Col., on account of his illness. He parted from his friend in tears, his devotion to Col. Olcott was so great.

On his return from Ceylon, Dharmapala stayed at the Theosophical Society Headquarters.

He remained in Ceylon till the end of 1890. He was urged by a strong desire to visit the Buddhist holy places in India, and accompanied by a Japanese Buddhist monk, he visited Sarnath and Buddha Gaya.

January 22, 1891 was the most important day of Dharmapala's life, for on that day his life's mission began. He, from that day on, determined to review Buddhism in its native land,—India and regain the Buddha Gaya temple for the Buddhists.

He left Gaya for Calcutta on March 18, 1891 en route for Burma.

While at Calcutta he made the acquaintance of two noble men, both prominent members of the Theosophical Society, who remained his lifelong friends and patrons. One was, Babu Neel Camal Mookerji, who received him like a brother, and in whose home he remained whenever he was in Calcutta. The other was the veteran editor of the 'Indian Mirror', Sree Narendranath Sen, a man of great influence and moral force. He was deeply touched by the moral tone of the young Dharmapala and gave the noble aspirant much encouragement.

Returning from Burma, he stopped at Adyar en route to Ceylon. Here he got the sad news of the departure from earthly life of his revered friend, H. P. B., and wept in his grief.

In May, 1891 he founded in Ceylon the Maha Bodhi Society, one of the man objects of which was to regain Buddha Gaya for the Buddhists.

Thus the Buddha Gaya Mission proceeded to India and reached Gaya on 17th July, 1891.

Dharmapala now shifted his centre of activities to Calcutta and the M. B. S. began its work there in 1892 at 2, Creek Row. In May of that year the first number of the *Maha Bodhi Journal* was published.

Meanwhile Dharmapala had entered into correspondence with Dr. J. H. Barrows of Chicago, which ended in the latter's inviting the young Singhalese Buddhist to the Parliament of Religions in Chicago to be held at the World's Fair (1893). The invitation being accepted the young Buddhist delegate from Ceylon left Colombo for America on the 20th July, 1893. His heart was filled with noble aspirations and even on the steamer he met many who felt his zeal and appreciated him.

On his arrival at the Albert Docks in London, he was met by Sir Edwin Arnold, the author of "The Light of Asia". While in London he also met Prof. Rhys Davids, the famous Pali scholar, who gave him much encouragement.

After a short stay in the English Capital he sailed for New York on the "City of Paris". There he arrived on the 2nd September, 1893.

The reception accorded him on his arrival in Chicago was most cordial. Many were they who came to greet him and draw the young stranger into their friendship.

In that Metropolis ablaze with lights, which had drawn to its enclosures visitors greater in number than were the warriors in the army of Xerxes, when that Persian potentate undertook to fight Greece, the young Sinhalese received responses to the warmth of feeling which he sent out.

For amidst all these millions from all parts of the world, the humble votary of the Dharma maintained himself with dignity and became marked out from thousands by the very absence of all ostentation, by that mild unobtrusive manner, which was so distinctively his own. In that avalache of humanity, many-tongued and of varying thoughts and ideals, this young hero from Lanka proved his worth. The daily papers were loud in their admiration of that stately Young Oriental with the dreamy eyes.

He delivered numerous lectures in halls filled to their utmost capacity. The Papers remarked with high appreciation of the dignity with which this youthful yellow-robed Priest walked to the platform and the earnestness with which he explained the life and the teaching of the great Aryan Sage. Many of the different Churches and Societies invited him to speak and everywhere the impression was the same. He was referred to as the "gentle Dharmapala", and success followed him at every step.

When all his work in Chicago had been finished, Dharmapala desired not to prolong his stay at the metropolis.

His experiences there had been many-sided; he had met people from all parts of the globe, prominently, however, Americans, the inhabitants of the land. He had been much admired, partly because of the purity of his nature, but to a great extent also because, as a brilliantly robed, Oriental, he presented a striking figure and was a pleasing asset to drawing rooms.

He had seen much that he liked, but more that was foreign to his nature and which could never get his approval. He left Chicago a wiser man, but he never forgot the deep impressions he had gained there, the many friends he had made and the courtesy and kindness he had received. But he was now more a Buddhist than ever.

He had previously met with the "isms" of the West in books, but they were then, after all, but in print. When he came into actual touch with them, they became unacceptable to him. And ever more ardently he harboured the inward desire to see the States of America converted to Buddhism. With this ideal in mind, he determined to revisit U.S.A. and preach the Dharma.

After bidding farewell to his numerous friends, he departed from the place on which he had left the

SINHALESE AND SIAMESE MONKS FRATERNISING



Dharmapala leading the Deputation to the King of Siam to bring sacred Relics from Siam to Ceylon.

impression of the "Doctrine and the stamp of his personality."

Steam carried him across the mighty continent to the shores of the "Golden West",—California, the land of sunshine and of roses. Here on a high elevation, overlooking the broad ocean, stands the city named San Francisco, the "Queen of the Pacific". Here our traveller remained for sometime ; he delivered lectures in various places, and here, as elsewhere, he made many friends.

Leaving this place of beauty, he had yet to pass through its most charming spot, "the Golden Gate", that nature-blest Strait, which makes San Francisco impenetrable to foes, and is, at the same same time, marked as one of the great beauty-spots of the world. In its very centre the sun goes daily to rest, and presents a scene, the charm of which is unsurpassed and not unmindful of these golden beauties did the mind filled with the golden Dharma pass this place. The Anagarika drew this scene into his heart and it lingered there.

On the 17th October, 1893, the steamer that carried this distinguished traveller, reached Honolulu. Here Fate had reserved its "goodwill" for him ; for here, for the first time, he met the lady, whom he was wont to call his fostermother, the lady who so deeply sympathised with him in thought and deed, and whose generous gifts, in later days, helped him to materialise some of his fondest dreams,—Mrs. Mary Foster. She came to the steamer to greet him, being introduced by Dr. C. R. Marquess, a member of the Theosophical Society.

As the steamer moved on over the mighty sea the shores of his native land drew gradually nigh, and, when finally he did disembark, he found that it was indeed his own homeland. Friends, by the thousand, came to greet him, and shouts of welcome rent the air. Thus was he received, this son of Lanka, returning home from foreign shores. To his dear ones he was more dear than ever, and the nation was justly proud of him. He had given name and fame to the Isle of Lanka, which up to now had been but a seldom mentioned place to the world at large.

He had meanwhile affixed the name 'Anagarika' to the Dharmapala.

He remained in Ceylon for some time, giving lectures and telling the people of his experiences abroad.

But longing drew him northward again, and the beginning of April, 1894, saw him wending his way back to the land of the Buddhas, the sacred land, where first the "Lamp of Truth" was lit.

In Calcutta he found many eager faces to greet him. But the greater number of these were driven by the urge curiosity, rather than by the desire for spiritual knowledge.

The major part of 1895 was spent in attending to the work at Calcutta. The Journal had to be brought out, lectures arranged for, and affairs generally to be put in order. In all these activities, he received the valuable assistance of his friend and President of the Maha Bodhi Society in India, the Sree Narendranath Sen.

The Anagarika was, however, not happy in Calcutta. The intolerant caste spirit in religion prevailing in India, worried him. His cosmopolitan mind could not endure those prejudices.

He went to Gaya, he was lonely. But the work had to be carried on. He attempted to install the Image of Buddha.

But he encountered severe objection. The Mahant refused, his men assaulted Dharmapala, the Image was desecrated. He now left it to the Law courts to decide—was this a Buddhist Temple or otherwise. He opened the "Buddha Gaya Temple Case."

On May 3rd, 1895, he was cross-examined for several trying hours; again on May 7th of the same year. May 14th, 1895, was the final day of the case. But the Magistrate reserved judgment till the 2nd week in June.

The Anagarika was in Burma when the news of this judgment reached him, which was to the effect that the Law Court recognised the self-evident fact that the Maha Bodhi Temple was a *Buddhist* Temple.

But, unfortunately, the struggle was not at an end. In April, 1896, Dharmapala received the unpleasant Order to remove the Image from the Burmese Resthouse, where it had found a resting place since the day of the Mahant's refusal to admit it into the Temple. After its removal it remained for a while at the private residence of friends and is now in the shrine room of the Vihara in Calcutta.

During all these trying months the Anagarika once more found in unfailing friend in the Sree Narendranath Sen, who lent the pages of his daily paper to Dharmapala's support, and feared not to vigorously attack the Government for its queer attitude.

The news spread—Burma was angry, Siam lukewarm, but Ceylon fuming, still the matter remained as it was, and the Buddhists had not succeeded in reclaiming this noble House of Worship.

The Case was reopened and the new struggle lasted for years. Its ending was a tragedy to the Maha Bodhi Society, it was lost to the complainant, and Dharmapala had to see half-a-lifework doomed.

In the early part of 1902 he started on another tour to America, and landed at San Francisco. Here he was the guest of Mrs. Wadham, a large-hearted and motherly lady, whose house was ever open to friends from East or West.

While there, on the 24th of July, 1902, he heard of the death of his colleague Swami Vivekananda, that Great worker in the field of progress, who laid down his earthly burden at Beluh by the Ganga riverside in June, 1902.

Dharmapala remained in California till the end of 1902. Thence he proceeded to Chicago. His work there was a continuation of that commenced some years previously, when he had visited the States on the invitation of Dr. Paul Carus, a famous Oriental Scholar.

He spent now much time in studying the agricultural and industrial methods of the United States and visited the science faculties of different universities.

But his heart was not satisfied. He was impatient with the pseudo-interest of the Americans in the Dharma. They did indeed attend his lectures ; they applauded him, but they showed no tendency towards being drawn into the Noble Faith. He had learned their agricultural and modern methods he argued, why then could they not learn and embrace the Dharma ?

But there was no response, and the eager missionary left the United States an unhappy man. He carried with him the treasure of the knowledge of scientific technology in agriculture and industry to introduce it into India and Ceylon ; but the treasure from these lands, which he offered in return, the Americans refused to accept.

On his return journey to India in January, 1904, he encountered a rough passage on board the "Umbria", between New York and Liverpool. On his arrival in England he proceeded to London, where he once more looked up old friends. He found Sir Edwin Arnold a changed man ; time and illness had done the work,—Sir Edwin was an invalid. Among the new friends, he made then, was the Russian exile Prince Kropotkin. This gentleman introduced him to many of his countrymen.

During the remaining part of his journey, the Anagarika visited the Continent, and stopped at many of the important cities of France and Italy.

Years went by, times were not ready for the great industrial undertaking that this friend of the poor had planned. He spent some years in Calcutta developing his Maha Bodhi Society.

In 1911 he lost his noble friend and colleague Narendra Nath Sen, who in that year left the earthly world for the greater existence.

In 1915 there were riots in Ceylon into which the Hewavitarne family were unfortunately drawn.

During the years of the Great War the Anagarika was in Calcutta under the survillance of the Government. He remained, however, in his own official dwelling and continued the publication of the "Journal".

In the meantime the liberal donations from his friend, Mrs. Foster, had made it possible to erect a building. This work the Anagarika commenced immediately upon the cessation of hostilities. And to-day an imposing edifice in the honour and the service of the Buddha Dharma stands in the heart of the great Indian Metropolis. It is directly opposite to the Calcutta University and a pretty artificial lake standing between the latter and Buddhist Vihara, adds greatly to its charm.

The Vihara itself is a capacious brownstone building, where both art and solidity are prominent. The shrine room on the second storey is a temple of peace and beauty. Frescoes after the style of Ajanta and Sigiriya adorn the walls and elegant



VEN BLE ANAGARIKA DHARMAPALA
IN 1904

Buddha statues, of alabaster or of bronze, give the place an air of solemnity. Daily flower offerings and burning lamps testify to the fact that the worship of the Tathagata is again alive in the land of His birth.

On the ground floor the lecture hall is a capacious room. Here noble discourses are held, attended always by large audiences, on whom once more,—from the frescoes on the walls—the benign face of the Buddha looks in silent blessing.

But the Anagarika's health, which had been poor for some time, now developed serious symptoms. A stroke of paralysis robbed him of the use of both legs. On the invitation of his friend and pupil, Mr. Strauss, he went to Switzerland for treatment, and there at a hospital in Zürich underwent an operation, which was successful to the extent of returning to him the use of his limbs. He was now 61 years of age.

From Switzerland he once more turned his steps to America travelling via London. This was in 1925. In October of that year he paid his last visit to Chicago, where he had many friends, who were happy to once again greet the popular orator of the Parliament of Religions of 1893; the memory of that time lingered with them as it did with him, and together they exchanged pleasant reminiscences. Thence homeward bound on the Western route, he visited San Francisco, to meet his benefactress and *fostermother*, Mrs. Mary Foster.

He remained at San Francisco sometime, and Mrs. Foster explained to him how much she needed his influence. She asked him to recite to her some Buddhist gathas, to which request he gladly acceeded. This recital gave much peace to the mind of the lady.

He now changed his programme of travelling, because Mrs. Foster's munificence had made it possible to found a Buddhist Mission in England. The Anagarika chose the Eastern route. Meanwhile he had received a telegram from his brother, informing him that a Vihara would be erected at Sarnath.

He therefore left San Francisco on the 20th November, 1925, Mrs. Foster, now 79 years old and of feeble physique, still accompanied her guru friend to Oakland, which city is divided from San Francisco by the Bay of that name, the latter being crossed by comfortable passenger steamers which run at regular intervals of 15 minutes.

Arriving in New York, he boarded the steamer "Majestic" and on January 3rd, 1926, landed at Southampton.

He proceeded at once to London to attend to the business there. A house was purchased at Madelay Road, Ealing, near London and the Buddhist Mission found its first official home in July, 1926.

Later the Mission removed from that place and established permanent Headquarters at 41, Gloucester Road, Regent's Park, London.

His untiring activities proved unfortunately too much for the ardent missionary. He developed bronchitis, which caused him severe

suffering during the cold months of 1927. He was, therefore, obliged to seek the sunny Orient again. On returning to Ceylon, he took up his residence at the Maligakanda Foster Seminary.

A few years went by, and in December, 1930 passed away that noble lady who had given so bountifully of her substance for the promotion of the great Cause.

The Anagarika received this sad news somewhat belated, which pained him deeply. Her name is never to be forgotten by all progressive Buddhists.

Mrs. Foster was born on the 21st September, 1844, and passed away on the 19th December, 1930, at the ripe age of 84 years and three months. Her labour for the Buddhist Cause commenced in 1903, and for 27 years she was unflinching in her loyalty to the Cause and its ardent Promoter.

The work at holy Isipatana was nearing completion—, and in March, 1931, the Anagarika proceeded thither to see the Mulagandhakuti Vihara standing finished in all its architectural glory. The vision of the young dreamer of 1891 found its abode in stone and beauty in 1931.

Regarding Sarnath, the Anagarika writes in his diary,—"In 1901 I bought the land by means of a gift from my dear mother. Three years later a donation from the Raja of Bhinga made it possible to add another 10 bighas. In 1915 I received the first donation from Mrs. Foster for the erection of a building there. In November, 1923, the foundation stone of the Vihara was laid by Sir Harcourt Butler and immediately the work proceeded." Thus the name of the Anagarika Dharmapala joined the list of those noble devotees, who, in the past, erected stately monuments in honour of the glorious Founder of the Religion of Peace.

But what human frame can endure the constant strain the ever-recurring ordeals through which this untiring labourer in his Lord's vineyard had passed for years? His constitution was broken, he was but a wreck of his former self. But the greater peace descended upon him. Those who met him felt the stronger flow of love and good-will that emanated from him.

There was but one desire left unfulfilled. He wished to enter the holy community of the Brethren—the Sangha—and, as an ordained monk of the Order, lay down his mortal frame. Fate granted him this favour. In 1931, the Anagarika Dharmapala entered the Sangha.

In his diary he gives us the following account of this event:—"The Thera Srinivasa shaved me, and sandalwood-paste was then put upon my shaved head. Thereupon I bathed, and following that, a white dhoti was given me, and a turban tied round my head, I now was taken to the Vihara. There Boruggamuwe Revata Maha Thero administered Pansil, after which a bundle of yellow robes was tied round my neck and Srinivasa and Mandesara Theros took me to a room, where I was made to wear a yellow robe, next I was presented to the Maha

Thero, who gave the Ten precepts. Later a group photo was taken in the marble hall.

"How happy I feel that at Holy Isipatna I was admitted to the Bhikkhu Sangha." He was henceforth known as the Venerable Devamitta Dhammapala.

April 1933 marks the month when a great career was ended, when he who had striven to restore Sarnath, and seen his ideal realised, laid down his body there where too he had received his ordination.

We still recall his words of the last two months,—"Most that I undertook to do in this life, I accomplished. But there is much left to be done. Do you, my followers, never give up the work even at great sacrifice. After twenty years I will come and rejoin you."

A week before his final passing, he fell into a state of partial coma. Still his mind was ever at Buddha Gaya. And when from that place some Samaneras came to his bedside, he asked them why they had left Buddha Gaya, for he himself had placed these young priests there while he was still quite well.

He had great faith in the Paritta sutras and often asked the priests to chant them for him. He was quite prepared for the call. He gave up medicine because he knew his hour had come, and medicine would no longer help him. He was very eager to go.

He gave instructions regarding his cremation, which were strictly carried out. He was carried to the cremation ground by the Sameneras and with the changing of priests, his body was consumed by the flames.

The ashes were divided. One part was kept at Sarnath, where it is resting under a stupa. The other portion was sent to Ceylon, where on arrival at Talaimanar, a special train awaited it and bore the urn to Colombo. It is now resting in a casket in a sacred place on the Island.

"The perfume of flowers cannot travel against the wind, be it the scent of sandal, tagara, or jasmine, but the sweet ordour of a good man travels even against the wind ; the righteous pervade every place with their fragrance."

*—Dhammapada*

# THE PROTECTOR OF TRUTH

**Bhikkhu H. Dhammananda**

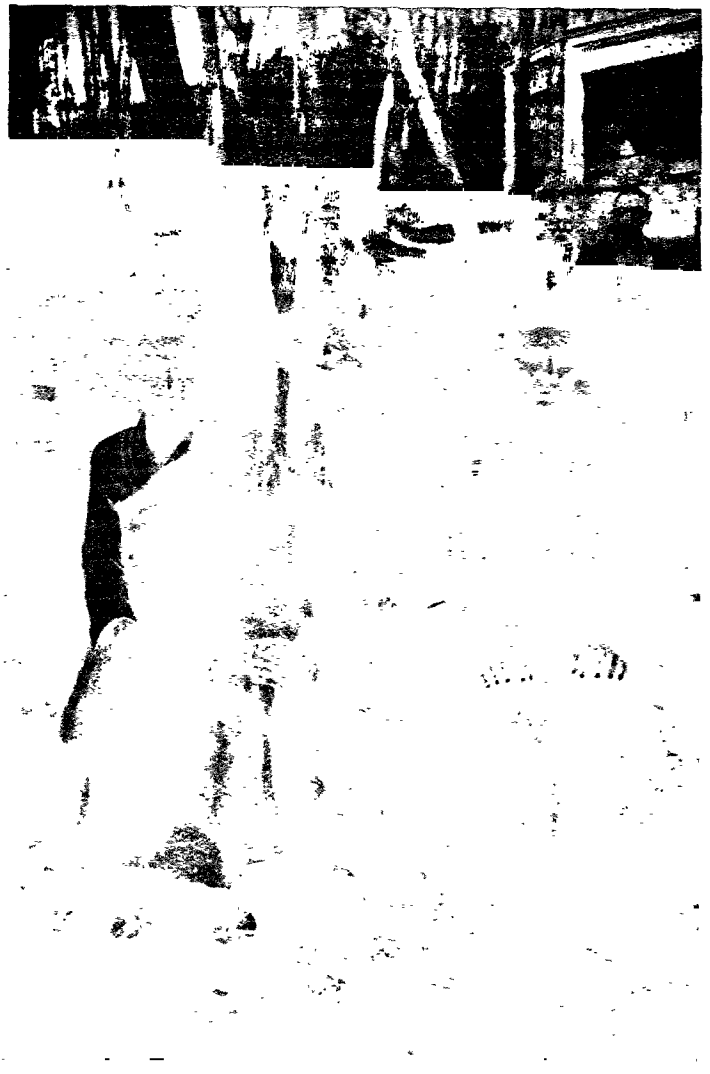
The picture of that eventful life is always before me. It has claimed my love, devotion and reverence. Its memory has become a part and parcel of my life, and that is because of the relation between my humble self and that great personality. To associate with great ones is not only a pleasure and a privilege but a source of inspiration.

His was a life full of energy, full of strong endeavour, and full of endurance. Verily he may be called the protector of Truth, *i.e.*, Dhammapala. Here is a life that was fully dedicated to the religion ; a life that encourages us to follow the footsteps of the Master.

He that acts as he speaks, and speaks as he acts is called a Tathagata. In this respect the Angarika Dhammapala, later on known as Sri Devamitta Dhammapala was a strict follower of the Tathagata. A man who wanders along the path of the Tathagata becomes a Bodhisattva. This enthusiastic aspirant of the supreme Bodhi spoke what he sincerely thought, and did what he urged others to do. I remember the words that burst forth from his lips at the foot of the historical Bo-sapling. I should speak of its brief history before I quote his words. To do this I have to take the reader back to the golden period of great emperor Asoke who flourished in the third century B.C. It was in the same century that a plant from the sacred tree under which the Lord attained enlightenment was carried to Ceylon. That priceless gift of India, which is still in a flourishing condition, not only stands as a commemoration of the great triumph of the Siddhartha, but also serves as a cultural link between the two countries.

On the occasion of the opening of the Mulagandhakuti Vihara, three genuine offshoots of the original tree were brought from Ceylon as a token of its gratitude to India. The Anagarika was pleased to have them from the oldest tree yet known to the world. They were successively planted by three great personalities at the holy spot of Isipatana ; viz., Mr. Dayaram Sahni, the late Director-General of the Archeological Survey of India, Ratanasara Maha Thero the late Principal of Vidyodaya Oriental College, Colombo, and Anagarika Dhammapala himself. It was on this occasion that I heard the words of his most exalted aspiration ; viz., "Sabbannutanana, Pativedhaya, Imam Punnam, Pachchayo, Hotu". May this virtuous act of mine lead me to the full enlightenment.

Copious tears flowed from his eyes as he uttered the stanza before the



Dharmapala welcomed by Chinese Buddhists.

Bo-sapling. Perhaps he was moved by the sacred memory of that glorious hour which Siddhartha spent under the Bo tree, wherefore his tears, proving his reverence for the peerless truth-seeker. He further said, "I leave this object of my love and devotion to the care and custody of the young Singalese Samaneras whom I have brought from Ceylon, and who are being trained for the Buddhist missionary work in India and abroad.

By uttering the stanza he bore witness before the gathering that he was also a seeker after truth, who would visit the world in future as another Buddha, and serve humanity. The shedding of his tears moved the hearts of many that were present, hence it may be added to the category of the events of his life ; while the planting of the Bo tree may be recorded as another event. These events made the day a memorable one ; and the witnesses left the spot with a lasting impression.

The future history of the world will not speak of a man who blindly loved nature, but will speak of a man who sincerely loved a tree that gave shelter to a truth-seeker. It will speak of a man that honoured that unique testimony of the eventful occurrence. It will verily speak of an other Asoka. The Anagarika may be called the Asoka of the twentieth century. The twofold name *Asoka and Anagarika* sounds quite so rhythmical that it appears as it were a part of a short sweet song.

Truth is one and the seekers of it can not differ. Those who seek the same thing are expected to be on the same path. The events of great men's lives agree. The lives of Asoka and Anagarika seem to have had a common starting and a common end.

The Emperor Asoka was not a born Buddhist. It was later on that he embraced the sublime faith. It was more or less the same in the case of Anagarika. He was born in a Buddhist family but started his life with a Christianised system of education. He was admitted to a Christian College, and was the only Buddhist boy while the rest were Christians. He was also the only student who could answer any question from the Bible. Hence it is no wonder, if we assume that his childish mind was influenced by the so called Christian culture. Immediately after his school days he came in touch with Col. Olcott and Madam Blavatsky, the pioneers of the Theosophical movement in Ceylon. This may lead us to believe that the young Anagarika was not yet fully convinced of Buddhism. On the other hand he seems to have been liberal enough to see a harmony between different religions.

Nevertheless the fact that he later cut himself off from the Theosophical movement claiming himself to be a strict follower of the All-enlightened One, shows that his real initiation took place later on.

Asoka had a great zeal to see the whole world as a single home of Buddhism, and so was the zeal of Anagarika. Asoka sent missioneries as ambassadors of truth, and Anagarika not only did the same but

he went himself, wandering from country to country with the message of truth. Asoka built many Viharas and Stupas, and Anagarika in his own humble way did the same. Asoka sent a Bo-gift to Ceylon through his daughter Sanghamitta, and Anagarika in return sent back three gifts of the same kind through his nephew R. Hewawitarane. A Maurya woman of Jambudvipa gave birth to the Emperor Asoka, and a pious Maha Upasikā of Ceylon gave birth to his humble successor Anagarika. Asoka at the end of his activities was ordained as a Buddhist monk and led a religious life. Anagarika after retiring from a busy life entered the Sangha order and spent his last days in peace. Here end the life-histories of two pious devotees.

"One who praises himself,
And looks down upon others
And is mean because of that pride,
He is to be known as an outcaste."

—*Samyukta Nikaya*

# SRI DEVAMITTA DHAMMAPALA A MODERN BODHISATTVA

**D. C. Abeywardena**

"In times past supported by thee, one of my warriors, I engaged in battle ; now single-handed, I commence my last conflict, with death ; and it is not permitted to me to overcome my antagonist." These were the last words which fell from the lips of the great Sinhalese warrior King Dutugemunu as he lay on his death-bed, to his favourite friend, a comrade in arms who had entered the Sangha.

"Let me die soon, let me be reborn twenty-five times to spread Lord Buddha's Dharma." This was the last wish of the Late Venerable Sri Devamitta Dhammapala, the greatest Sinhalese of modern times and one of the most lovable and dominating personalities of this age, who died on the 29th April, 1933, plunging the Buddhist world into tears.

This appreciation is from the pen of one who reveres and loves the memory of the late Venerable Sri Devamitta Dhammapala. I admire him because he fought to the very end of his life to restore Buddha Gaya ; because he concentrated the most extraordinary energies ever conferred upon a modern Sinhalese to promoting the prosperity of his country and religion ; because he was regardless of luxury and cheerfully endured all toil and all hardships that he might elevate and bless the masses of mankind ; because he had a high sense of honour.

The wonderful character of Sri Devamitta Dhammapala can only be accurately portrayed by those who had the opportunity of observing him in the relations of his busy life. They only can paint the thousand traits which characterised his extraordinary mind. There will never be another Sri Devamitta Dhammapala. The mould was broken that made the late Venerable Sri Devamitta Dhammapala. He was always utterly true to himself.

He not only saved the Sinhalese from national degeneration and extermination but also won them a place of high honour amongst the great nations by his humanitarian activities throughout the world. This is not the place to recall to mind his services to humanity, but it may be said without fear of contradiction that his services in the cause of his country's welfare and his services to the cause of Buddhism throughout the world are unsurpassed by those of anyone else during the last seven hundred years.

A grateful nation will no doubt treasure his memory, ranking him with such great missionaries as Asoka, Mahinda, and other great figures in the history of Buddhism.

May the last wish of the Modern Bodhisattva to "be re-born twenty-five times to spread Lord Buddha's Dharma" be fulfilled, for the good of all Living Beings!

# A SCENE FROM HIS LIFE IN CEYLON

**Rev. M. Sangharatana**

Here is a scene from his life in Ceylon. I was then a boy of 11 or 12, just initiated to the Sangha order, and I saw him for the first time in my life. As I had not seen a second person of that sort I could not turn my eyes from that sight. His was a figure six feet high, with a broad forehead, long arms, and keen and penetrating eyes with a serious look.

On that day I too was among the multitude, and I had the good opportune of being admitted by him as a disciple. That admittance I consider as my second initiation to the spiritual order. This occured in my own monastery where there was a very large crowd owing to his sudden visit. His visits to different places and his lectures were not prearranged. He never considered that it was necessary to get an invitation to preach the Gospel, and no platform was needed for him. There was no necessity of announcing the lecture and no distribution of hand bills.

He had a beautiful Motor car of which the body was built according to his own instructions in the form of a house with porticos etc. It was very well decorated with different colours. A very curious thing ; a moving house that the people of Ceylon witnessed for the first time. It was the only thing of its type in the whole island. Yet for all that the boys of the streets were very well acquainted with it. It was quite a familiar thing to them, just because it was always moving hither and thither. They used to cry out uttering *Sobhana Maligawa, Sobhana Maligawa,* whenever they saw it passing. It was a favourite name to them which means a beautiful palace. Before this he had been using a typical bullock cart, and at that time most probably there were no motor cars in Ceylon. If I am not wrong it was H. Don. Carolis & Sons Ltd., the first company that managed to get Motor Cars imported to Ceylon, and Mr. Don. Carolis was the father of Rev. Dhammapala Bullock carts in Ceylon are quite pretty to look at ; for they resemble small cottages ; and that of the Dhammapala was still a special one. On either sides of it there were boards written in bold letters DO NOT DESTROY LIFE, DO NOT DRINK LIQUOR, etc. He did not prefer to keep these fancy carts with an idea of luxury. But simplicity to him did not mean to lie in ashes, and to wander with a half naked body. He taught men to dress and dine well, to live well and labour hard in order to achieve the goal.

The only purpose of his keeping those fancy carts was just to gather

people without effort. Consequently wherever he stopped he found a crowd gathered in no time. His ideal way of living, his peculier mode of expression, and the saffron coloured beautiful garment, together with his wonderful personality were quite attractive to all. Hence he was always found among the multitude.

The greater part of his life was spent on the way as he was moving from one place to another. He had introduced quite a different way of life, which was absolutely new to men in Ceylon. He was called the Anagarika the homeless man. At times he lived in houses, at times in caves. Similarly he would begin lecturing under trees, in parks and lawns, as well as in streets.

He travelled all around the world four times as a messenger of truth. He met both helpers and opponents. Put the innocent way of his living prevented him from becoming a victim to the plottings of the opponents. No great man was born on earth who had no opponents, and Anagarika cannot be an exception.

Once it so happened that he got an invitation from a certain place in Ceylon. When he was prepared to go there he got a wire asking him not to go for the lecture as there were some opponents plotting against him. They were perhaps ready to shoot him.

The opponents were among the Non-buddhists who were bitterly criticised by Anagarika. He would not postpone his trip at any rate. The moment he got the wire he started at the risk of his life. He reached the destination quite safe, and began lecturing when people were alarmed at the risky visit. He said "Some gentlemen attempted to prevent my coming here as they awaited a danger. I am a follower of the All-merciful One, and I preach the message of mercy. Therefore I have no enemies etc." His speech was so appealing and so convincing that the opponents could not but submit to him and even confess before him.

He comes before us not as a writer but as a speaker, and more correctly a critic. He spoke more than he wrote, and criticised more than he spoke. A writer needs enough of time either to think of the topic he prefers to deal with or to go in to the valuable works of the different authors. But he could not confine himself to a place, nor could he snatch time from his busy programme to do so. He preferred to preach what he knew rather than to keep it hidden in volumes. Of course we can not deny his most interesting contributions to journals but he preferred to speak with men face to face rather than to speak with them indirectly.

Every individual and everything that an individual could claim was subjected to his criticism. He had a forceful word that could pierce through the hearts of the hearers. He was eager to see a well disciplined society on which account he did not tolerate even the slightest mistake. Practically there was none who could escape from being criticised by him. He did not consider it a courtesy to ignore the wrong. It was the wrong

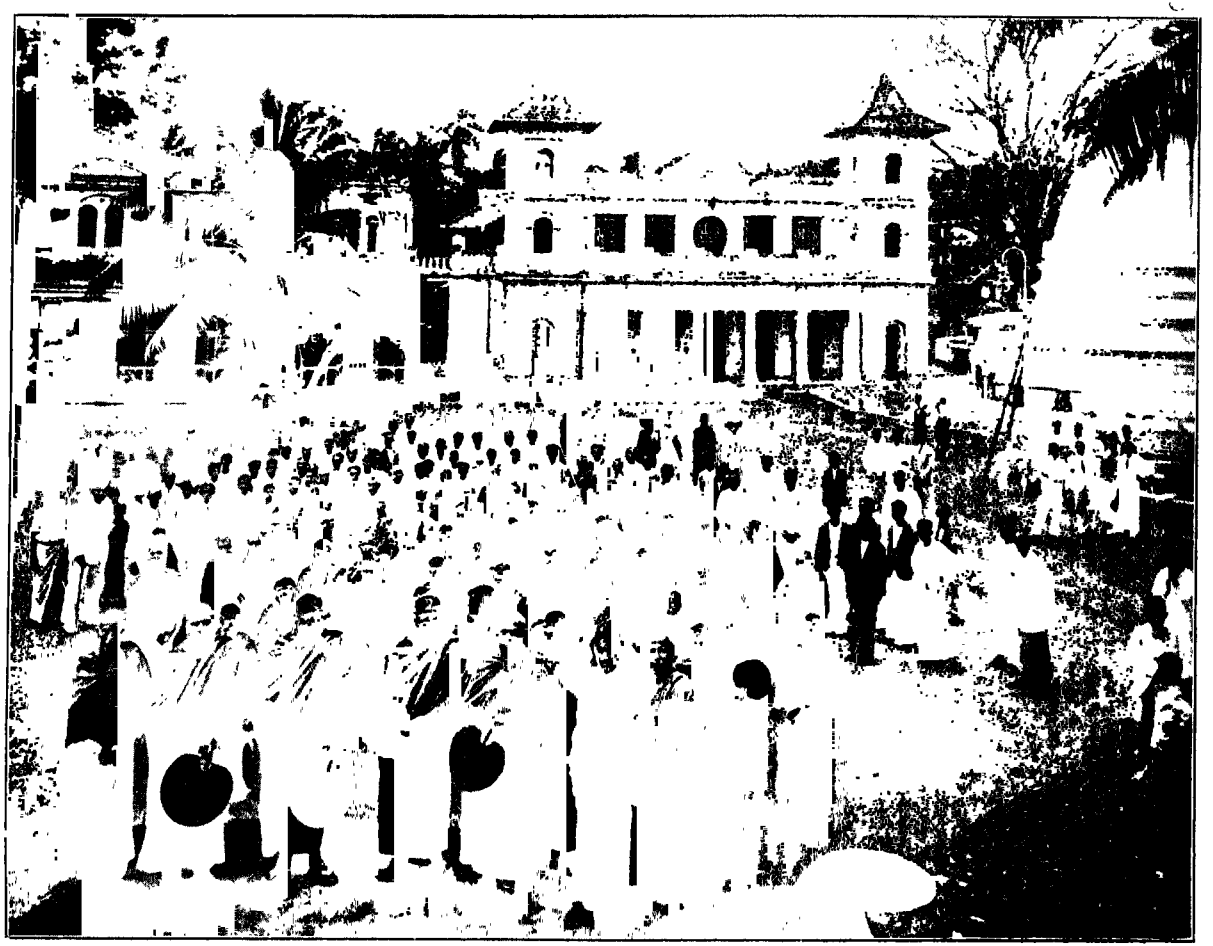
doings of the followers of the Master —that made him teach Vinaya the Gospel of discipline ; and the topics that Anagarika dealt in his speeches mostly were the mistakes of his fellowmen.

If you do anything wrong you are sure to be accused by him ; if your doing is neutral, even then he would point out to you some wrong in it. But if you do something good he would remain silent rather than praise. The word praise did not find room in his vocabulary he would hardly praise anybody however worthy his act may be. He found lot of things with his men which were liable to criticism. But practically nothing which deserved praise. Perhaps he purposely wanted to arouse anger in his men to make them feel what he meant.

He would hardly make a distinction between his own men and others ; and would not hesitate to point out the mistakes even of his father, if there were at all. In Colombo there was a man who used to visit him very often. He was one of his Bhaktas who loved him very much. Once when he appeared before him, he found, that the Bhakta has not taken the trouble to close the buttons of his shirt and coat. He did not like to see a man with an open chest. This would have been a trifling matter in the eyes of others, but to him the slightest thing was the greatest. His Bhakta was chided for his negligence. The reader might rather criticise this sort of attitude of Anagarika. But if the reader judge the point with a free mind, he would rather give credit to him.

It was not Anagarika's ambition merely to achieve something spectacular but it was his indomitable will to work for the upliftment of the common man. Ceylon will perpetuate the memory of this son, for ages to come. There was no second Anagarika born in the country. Every child of Ceylon today utters the word Anagarika with great reverence.

May all be happy.



Dharmapala sending relics and monks with Mr. Devapriya Valisinha to the London Maha Bodhi Society, from Vidyodaya College

# WHEN I FIRST MET HIM

**Bhikkhu Neluwe Jinaratana**

It was somewhere in 1931 that I met him in Colombo. That was the first and the last meeting, between us. He was in his sick bed at his residence. I was introduced to him by his nephew Mr. Nalin Munasingha, C.C.S. Although he was suffering he received me most cordially. He was sitting up in his bed and while enduring great pain he yet bore a cheerful face which made a lasting impression on me. He questioned me from where I came, and I said from Hinidum Pattu, south of



Ceylon, which is my native district and that my *guru* was Ven. Panamgala Wipulatissa Nayaka Thero. He said that he was very much concerned with that part of the country and the Bhikkhus of Panamgala Vihara. "It was a centre of a foreign faith he continued. The religion and the culture of our forefathers were gradually dying out. And I sent Ven. Panangala Vipulatissa Thero and Panamgala Dewarakkhita Thero from Vidyodaya Oriental College, Colombo to work for the cause of the Sasana, and to restore the Aryan faith. They went and opened Buddhist schools and temples, and thereby most of the converts were reconverted to their original faith. If I would not have done so you yourself today would have been a follower of a foreign creed. Now that I have saved you, you must go forth and labour in the vineyard of our Lord. Join the Maha Bodhi Society and go to India and work for the spread of the Dhamma". I was pleased to hear this talk from our Bodhisattva specially because the Bhikkhus to whom he refered in his talk were my Gurus. He further said that he made one of my Gurus, Rev. Devarakkhita Thero, the first principal of the "Foster Buddhist Seminary", at Kandy. The Foster Buddhist Seminary was an ideal Buddhist institute that was founded by Anagarika Dhammapala in 1925 to train Young Samaneras for the missionery work in India and abroad. It was situated just by the side of the famous Kandy

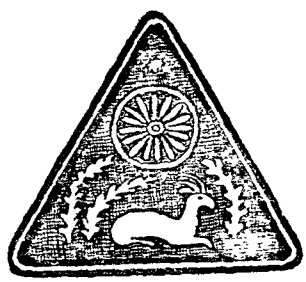
Lake, one of the most beautiful spots in Kandy. There stood the "West Cliff", the big building of the Institute built according to modern architecture. It had a very large area of land as well. It was also made the Kandyan centre of the Maha Bodhi Society. The Samaneras trained there are now working in India with great zeal to see a Buddhist Jambudvipa once again.

The memory of that meeting lives in my heart and ever will. Although he, who spoke with us, is no more, the echo of his voice still inspires me and calls me to action.

And I am ever grateful to him and to the Hewavitarne family for all the good they have done to my native district. May his memory live forever in the hearts of his countrymen.

His successors and disciples Messrs. Devapriya Valisinha and Raja Hevavitarne are worthy followers of a great leader. Ever trying to walk in his footsteps they carry on the work against all obstacles.

SABBE SATTA SUKHITA HONTU



"If a man does a good act, let him do it again and again; let him develop a longing for good; happiness is the outcome of good deeds."

*—Dhammapada*

# REV. DHARMAPALA AND THE 50th ANNIVERSARY OF THE MAHABODHI SOCIETY

**Kalidas Nag**

A great cultural and spiritual movement is often initiated by a single individual and we find this admirably illustrated by the life and achievements of Rev. Dharmapala. Born on 17th September, 1864, in the leading Buddhist family the Hewavitarne of Colombo who established the Vidyodaya College in 1873, Dharmapala came into touch with Madame Blavatsky and Col. Olcott when they landed in Ceylon (1880). With them he came to the Headquarters of he Theosophical Society at Adyar, Madras (1884) where he studied Buddhism and prepared himself for his life's work. Thus his first experience of Indian life was through the portals of Dravidian India where he stayed and worked for 5 years. But unfortunately very few records have been discovered so far, relating to this formative period of his life (1884-1889). We only know that towards the end of 1888 an invitation came to him from the Japanese Buddhists and that Dharmapala sailed from Colombo (18th January, 1889 with Col. Olcott for Japan. This was his first foreign tour extending over 6 months and he got some idea of the historic expansion of Buddhism by attending the Buddhist Convention at Kyoto. After his return to Ceylon he felt a strong urge to visit Buddha Gaya, Sarnath and other holy places of India. On 22nd January, 1891, he visited Buddha Gaya and decided that he should try to regain control of the temple from the Saivite Mohunt whose claim on the temple was certainly weaker than that of the millions of Buddhists of Asia. From Gaya he came to Calcutta (18th March, 1891) and sailed again for Burma where he tried to rouse the enthusiasm of the Burmese Buddhists for the Maha Bodhi. From Burma he returned to Ceylon and in the holy month of Vaisakha (May), 1891 he founded the Maha Bodhi Society of Colombo and returned to Gaya (17th July, 1891) as leader of the Buddha-Gaya Mission and organized the first International Buddhist Conference. Within a year, he enlisted the sympathy of many leaders of the Buddhist countries and of the leading citizens and scholars of Calcutta who co-operated with Dharmapala in establishing the Calcutta Maha Bodhi Society which began to publish the *Maha Bodhi Journal* from May, 1892. He founded branches of the Society in Burma, Siam, Arakan, Chittagong, Darjeeling, etc. The history of these early days of the Society has yet to be written.

We are glad to note that Dharmapala was cordially invited to represent Theravāda Buddhism at the Parliament of Religions in

Chicago (September, 1893). There he met Swami Vivekananda and other spiritual leaders of the East and the West, forming inwardly his plan of reviving Buddhism on a world-wide scale. On his way back he visited Hawaii, Japan, China, Siam and Malaya. He also developed personal friendship with eminent British authors and scholars like Sir Edwin Arnold, immortalised by his "Light of Asia", and like Prof. T. W. Rhys Davids who with his learned wife, was responsible for the valuable publications of the *Pali Text Society*. From this time onwards, Dharmapala opened and maintained a vigorous correspondence with Buddhist scholars and sympathisers all over the world, not forgetting far off Russia. Dhammapala came to know Prince Kropotkin in London and heard that a group of Russian scholars like Minayef, Wassilief and others interested in Indology, helped publishing the *Bibliotheca Buddhica* from St. Petersburg. In the remote monasteries of Russian Turkestan, Mongolia and Siberia* many manuscripts and relics of Buddhism had already been discovered by the Russian antiquarians and Dharmapala, amidst his diverse activities, carefully collected and published such information in his Maha Bodhi Journal. He was the first to notice in his *Journal* that ruins of Buddhist temples had been discovered in far off Mexico and that some of the American scholars even admitted the possibility of Buddhist monks from China reaching the New world, centuries before Columbus.

In 1896 Dr. Paul Carus of Chicago encouraged Dharmapala to pay another visit to U. S. A. whence he went to England to preach Buddhism (1896-98). He was disappointed at the decision of the law court on the Buddha-Gaya Case (April, 1896), so he spent the years 1896-98 preaching the Dhamma in the West. After founding a branch of the Society in U. S. A., he returned to India and began relieving the distress of his Indian brethren facing the terrible famine of 1897 as he did during another famine in 1901. He felt that religion could hardly be preached to a starving people and so he started an orphanage in Rajgir and toured the poorer villages of Ceylon. He went for the second time to his American friends (1896-98) with the hope of raising funds and enlisting friendly experts enabling him to develop an Agricultural and Industrial training centre, at Sarnath, for Indian workers who would devote themselves to the solution of the poverty problem of the masses. He undertook (1899) an extensive tour in Bengal, N. W. Provinces, Oudh and the Punjab. In 1900 he opened a branch in Madras and he gave a rest house to Buddha-

---

* An archaeological expedition of the Buryat Mongolian State Institute of Language, Literature and Art has discovered 400 ancient Mongolian and Tibetan manuscripts written on wooden tablets and containing valuable information about the history of the Buddhist lamaseries. (*The Museums News*, Washington, May 15, 1942).

Gaya and began restoring the Sarnath shrine. In January, 1902, we find Dharmapala accompanying Count Okakura and Swami Vivekananda in their visits to Budh-Gaya, Nalanda and Sarnath.

In August, 1902, he sailed for the fourth time (1902-1904) for the Far East and the U.S.A. and tried to organise a regular American Buddhist Mission and the Indo-American Industrial Propaganda fund. But as he was disappointed he left America and came back to India in 1904 visiting England, France and Italy on the way. Then he concentrated his attention on the development of Sarnath where he purchased some plots; and fortunately a chance visitor Mrs. Mary Foster whom he met 18th October, 1893, on his return trip from the Chicago Parliament, began to send him after ten years, handsome donations enabling him to purchase the Beniapukur House, Calcutta (1908) to open a free Industrial School at Sarnath and to develop gradually his activities at Colombo, Calcutta and Sarnath. Over and above her subsidies to the Ceylon branches and monthly donation of £61 for years, Mrs. Foster donated nearly a lakh of rupees for the Viharas of Calcutta (Rs. 65,000) and Sarnath (Rs. 30,000).

Before the World War Dharmapala made another voyage round the world (1914) visiting Burma, Siam, China and Hawaii on the way in his fifth world-tour. He brought the Buddhist leaders of Siam and China to understand the value of the work of the Maha Bodhi Society and as attested by the learned Consul General of China, Dr. Pao, the revival of Buddhist organisations in China was stimulated by the China Mission of Dharmapala. Many Chinese Buddhist leaders began to visit India, to mention among others, His Holiness Toe Kai, President of the Eastern Buddhist Society of China, General Lin Yen Hong, a noted poet and Pacifist, Venerable Tai Hsu and His Excellency Tai Chi Tao, strengthening the spiritual and cultural relations of India and China. Dharmapala led the deputation of the Ceylon Buddhists to the Siamese King to bring Buddhist relics. Later on King Prajadhipok of Siam presented two sets of Siamese Buddhist Tripitakas to the Maha Bodhi just as the Chinese Buddhists presented their valuable Chinese Tripitakas treasured by our Library. Dharmapala tried to rouse the straggling band of Buddhists in Malaya and the Straits Settlement, while returning to India from this extensive Far Eastern tour (1913-14) just before the last World War. The itinerary of his world tours and his friendly contacts with persons of light and leading should be carefully complied if we want to write a satisfactory history of Buddhist revival in Asia. In June 1913 we find that Rev. Dhammapala met again Mrs. Foster who donated Rs. 60,000 for a free Hospital at Colombo which was opened in 1914.

Between 1905-1912 Dhammapala was receiving from Mrs. Foster about Rs. 3,000/- annually which he devoted to his Ceylon works: to Foster Schools, to the Maha-Bodhi Press

and to the journal *Sinhala Bauddhaya* which however was stopped (1915-1922) during the communal riots of 1915. The war and the political complications of the riot seriously hampered the activities of the Society and Rev. Dhammapala was interned (June 1915) at 4/A, College Square which he purchased with a view to building the first Vihara in Bengal of which Calcutta is proud today. In January 1915 Mrs. Foster sent to Dharmapala Rs. 17,781 towards this Sarnath Vihara Fund but the work had to wait till 1922, when Rev. Dharmapala was permitted by the Government of India to visit Sarnath. In June 1916, the Government of India offered the Maha Bodhi Society two sacred relics, discovered at Taxila, of the Lord Buddha, on the condition that the relics should be deposited in two Viharas. Rev. Dharmapala accepted the offer, began building (1918) at the College Square site and completed the Dharmarajika Vihara of Calcutta which was opened, with a grand Procession from the Government House, by Lord Ronaldshay in December, 1920. In this work he was throughout supported by the late Sir Asutosh Mookerjee who was honoured with the Buddhist title *Sambuddhagama-Chakravarty*. The noted Bengali architect, the late Moromohun Ganguly was responsible for the pure Buddhistic design of the Calcutta Vihara which attracts so many visitors.

With the termination of the war, Mrs. Foster made a donation of 50,000 dollars on the day of the Armistice (11th Nov. 1918). So, the Sarnath Vihara was taken up by Dharmapala as soon as he was permitted by the Government (1922), to revisit Sarnath. There the foundations were laid by the Governor of United Provinces. The Vihara was completed and consecrated in 1931, just 40 years after the foundation of the Maha Bodhi Society at Colombo, May 1891. From 1920 the quarterly Maha Bodhi Journal began to appear as a monthly. In 1922 the Sinhala Bauddhaya was revived. The Colombo headquarters alone received over a lakh of rupees from Mrs. Foster who paid Rs. 30,000/- towards the Sarnath Vihara. The Government of Nepal sent a Buddha image in 1923 and the King of Siam the Siamese Tripitakas in 1924. Dharmapala made an extensive lecture tour in Ceylon on a motor van (1924-25) and left for London (1926) for Mrs. Foster gave over a lakh of rupees towards the London Buddhist Mission work which was inaugurated now by Dharmapala during his sixth and his last foreign tour in 1926-27. He delivered lectures in England and returned (1927) to Ceylon and India to raise funds for the London Vihara and the British Mission. The London centre started the journal *British Buddhist* (1927) and Devapriya Valisinha left for London to work as manager of the British Buddhist Mission (1928-30). Mrs. Foster sent on 12th May, 1923 to Dharmapala a cheque for 100,000 dollars (about 3 lakhs of rupees) and by the time she passed away (10th December, 1930), her personal donations amounted almost to 10 lakhs. Thus

this noble American lady of Honolulu whose relatives the Robinsons welcomed me in 1937 when I served the University of Hawaii as their Visiting Professor, was a real foster-mother to Rev. Dharmapala and to the cause of the revival of Buddhism extending from Ceylon and India to the U. S. A. and the United Kingdom. Devamitta Dhammapala completed his life work by consecrating the grand Sarnath Vihara (1921), by joining the Order and finally entering Nirvana (1933).

I remember with pride the early days of 1915 when I had the privilege of meeting Rev. Dharmapala first as an inspiring speaker at our Bengal Social Service League of which I was the Assistant Secretary. He was very kind to me and, because of my contacts with the Maha Bodhi Society, I received the most cordial welcome from my friends of Ceylon when they invited me to fill the post of the Principal of the Mahinda College after the retirement of Mr. F. L. Woodward. While serving Ceylon in 1919-20, I had the privilege of meeting the brother and the nephews of Rev. Dharmapala and also his devoted friends like Sir D. B. Jayatilake, Dr. W. A. De Silva, Mr. A. D. Jayasundara and others. On my return from the University of Paris in 1923, I reported to Rev. Dharmapala, how, in most of the important Universities of Europe, I found a profound interest in Buddhist religion and culture, in Buddhist philosophy and art. I had more encouraging reports to give him on my return from our cultural mission (1924) in China and the Far East led by Rabindranath. Then when we organised the Greater India Society (1925-26), Rev. Dharmapala blessed our efforts and enthusiastically invited us to hold our academic discussions and public meetings in the Maha Bodhi Hall, as we are doing down to this day. For, our esteemed friend Devapriya Walisinha, an ex-student of Dr. Tagore's Visva-Bharati, continued the friendly traditions of Rev. Dharmapala. So we hoped, in anticipation of our Golden Jubilee, to develop the nucleus of an International Buddhist University and an International Guest-house for students and scholars from abroad. Institutions like these should be the fitting monuments to the memory of Devamitta Dhammapala who happily brought together the Northern and the Southern Schools of Buddhism and the well-wishers of Humanity from the East as well as the West, to propagate, on a truly universal basis, the eternal messages of Lord Buddha. May through His blessings Peace and Goodwill be restored to this world devastated by enmity and war! I close this humble tribute to Rev. Dharmapala by quoting the profound words of our immortal Poet Rabindranath on the occasion of the consecration of the Sarnath Vihara (Nov. 11, 1931).

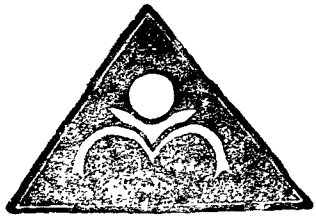
"To-day when in spite of a physical closeness of all nations a universal moral alienation between races has become a fateful menace to all humanity, let us in this threatening gloom of a militant savagery, before the widening jaws of an organised

greed, still rejoice in the fact that the reopening of the ancient monastery of Sarnath is being celebrated by pilgrims of the West and the East.

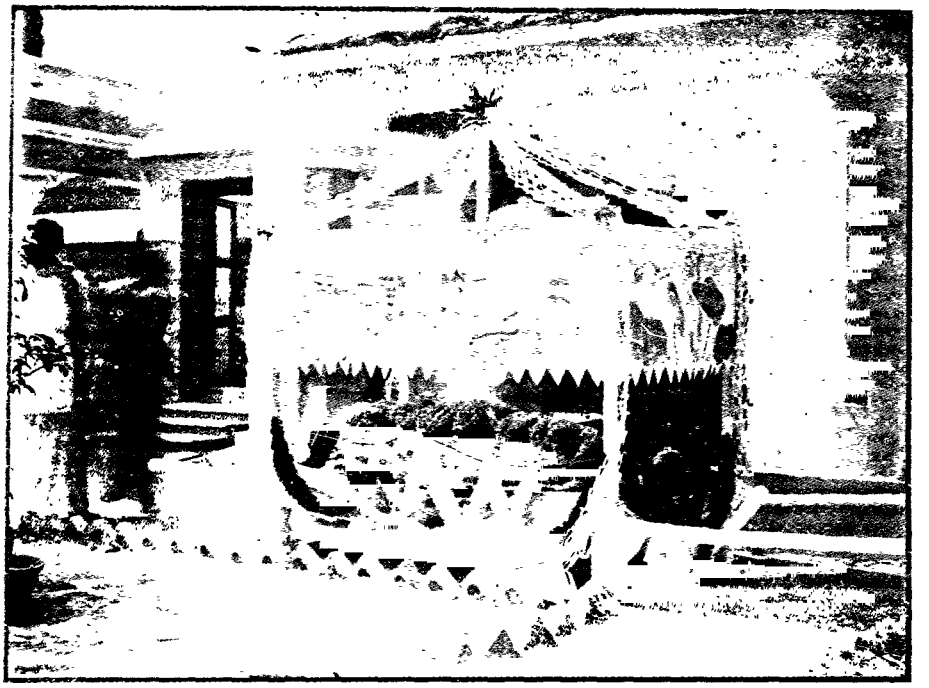
Numerous are the triumphal towers built to perpetuate the memories of injuries and indignities inflicted by one murdering race upon another: but let us once for all, for the sake of Humanity, restore to its full significance this great memorial of a generous past to remind us of an ancient meeting of nations in India for the exchange of love, for the establishment of spiritual comradeship among races separated by distance and historical tradition, for the offering of the treasure of immortal wisdom left to the world by the Blessed One to whom we dedicate our united homage."

"Santam tassa manam hôti
Santâ vâcâ ca kamma ca
Samma dañña vimuttassa
Upasantassa tâdino."

—*Dhammapada*



LAST VIEW OF THE FOUNDER



Ven. Dhammapala passed away in Holy Isipatana, 29th April, 1933.

Aniccâwata sankhârâ
Uppâdawaya dhammino
Uppajjitwâ nirujjhnti
Tesan upa samo sukho

# FREE WILL

**Bhikkhu Dhammapala**

For a Buddhist there is no sin, because for him there are no obligations. The Buddha has not given us any commandments, but when we go to him for refuge as to a Physician, he gives us his prescriptions.

If we wish to get cured, let us follow those prescriptions, let us take his diet. If we do not, he is not offended in the least. If he were still alive, he might feel compassion with our folly, but he would and could not force us on the right road. No commandments, no obligations; who is freer than a Buddhist and yet, strange enough, Buddhism does not admit a Free Will, while other religionists boast on a Free Will, though they know themselves fettered by rule and fear and love

Freedom is defined and divided in many ways.

First of all there is the definition which tells us that freedom is the absence of obligation. Then the different kinds of obligation would constitute different kinds of freedom. Absence of law-obligations would give us the freedom of independence. But though the old saying goes that the law-giver stands above the law, we find in practice that he is equally bound as his subjects. Absolute independence is non-existent. Physical compulsion will deprive up of external freedom : we can be forced to act, and force can prevent us from acting. But there is another coercion which seems to come from within, and which the Apostle Saint Paul described when he wrote to the Romans : "The good that I would I do not ; but the evil which I would not, that I do . . . I see another law in my members, warring against the law of my mind and bringing me into captivity to the law of sin which is in my members." (Chapter 7).

Absence of this internal compulsion and coercion would constitute free will which is sometimes defined as the power to choose between means.

We should note well here that the choice is only between means, for there is no choice with regard to the end. The end for which every being strives, whether it be endowed with reason, with life, with organs, or, without any of these, with mere existence, is its natural state of equilibrium, the loss of which has produced the present state of affairs : the motive of motion is rest, the motive of war is peace, the motive of craving is satisfaction. With all our craving we are only striving for happiness. Many times we have altogether wrong notions about happiness, and hence our desires go

out to the wrong object ; or in other words : we chose the wrong means.

The possibility of choosing the wrong path shows already that here is no perfect freedom just because the choice is done by the intellect. If there were no choice, there would be not freedom whatever, but a rigid determinism. Water has no choice to run down or up-hill. We have that choice, but our choice is not free. Our choice is always conditioned and influenced by reasons. Even if we were to choose to do what we knew to be harmful to us, there still would be some motives which brought us to that choice *e.g.*, to show our courage, our independence, or perhaps our pride would not allow us to go back on a previous decision, etc.

If there were no attraction, no inducement, no motive, equilibrium would have been established already and no choice would take place. When we, therefore, must admit that in the exercise of the will this inducement and coercion is never absent, we must also conclude that will is never free. As we can only strive for one end which we see and understand as the best, so we can only choose those means which seem to us the best under given circumstances.

The reasons which induce us to choose a certain means may differ in different people according to their understanding ; but, though the line we follow may differ, we all follow the line of the least resistance.

To speak about "free will" contains really a contradiction, which is carefully avoided in our Buddhist Philosophy. For, "free will" would indicate the existence of a will prior to, and independent from a choice. While "will", which is but another and milder word for "craving", does not exist separately, but only arises in dependence on contact and feeling : "phassa paccayā vedanā— vedanā paccayā taṇhā".

Where contact and feeling cease, no craving can arise.

This teaching is not the same as the Psychological Determinism of Leibnitz and Herbert in so far as the doctrine of Kamma is not Fatalism. Kamma is volition ( : cetanā) says the Lord Buddha ; but volition itself is based on consciousness which is continually arising and passing.

It is this consciousness fettered by craving which is ignorance ( : avijjā); but freed from the fetters ( : kilesa) it is Deliverance or Nibbāna.

Freed from craving there is pure insight, and no more volition, no more Kamma. Thus our real freedom lies not in the will, but to be without will.

CREMATION



Mr. Raja Hevavitarne, Mr. D. Valisinha and monks performing the last rites.

Sabbe sankhârâ Aniccḥâti—
yadâpannaya passati
Atha nibbindhati dukkhe
Esamaggo visuddhiya

# BUDDHA'S IDEAL OF HUMANITY

**Prof. Sukumar Ranjan Das, M.A., Ph.D.**

Long long ago between 600 and 500 B.C. on a moon-lit night when the full moon entered the constellation of Vishakha there appeared a mighty hero in India, a hero who did not conquer people's countries but captured people's minds, a hero who struggled for the emancipation of their souls, a hero who strode the mighty world like a colossus with his teaching of the Aryan Truth. Born in a small republican tribal community in the north of Bengal under the Himalayas, brought up in the midst of enjoyments that life could offer, he lived amidst plenty and beauty ; but his soul was not satisfied. It was as if he heard the destinies of the race calling to him, the eternal wailings of man steeped in miseries seemed to disturb his peace of mind. He felt that the existence he was leading was not the reality of life and the sense of disease and mortality tormented him day and night. Thus passed away twentynine years of his life and then on another equally bright full-moon night of Vaisakha the hero went out into the world in the brilliant moonshine to pursue his search after wisdom. For six years Gautama wandered alone, battling for Light ; and at long last appeared to him the great Illumination. On another full-moon night of Vaisakha, he had seated himself under a great tree by the side of a river, when the sense of clear vision came to him ; it seemed to him that he saw life plain and he rose up to impart his vision to the world. When the new enlightenment came to Gautama, he was hailed as the Buddha.

The fundamental teaching of Buddha gave a new orientation to the religious beliefs prevailing at that time. All the miseries and discontents of life he traced to insatiable selfishness ; suffering, he taught, was due to craving individuality, to the torment of greedy desire. According to Buddha's teaching there are three principal forms of the craving of life and all are evil ; the first is the desire to gratify the senses, sensuousness ; the second is the desire for personal immortality and the third is the desire for prosperity, worldliness All these must be overcome to reach the higher wisdom when serenity of soul could be attained. This is surely the completest analysis of the problem of the soul's peace. Every religion that is worth the name warns us to lose ourselves in something greater than ourselves. The teaching of history is strictly in accordance with the teaching of Buddha. No social order, no security, no peace or happiness will be possible unless men lose

themselves in something greater than themselves. The idea of mankind as a great Protherhood pursuing an endless destiny under the God of Righteousness did not exist in this world before Buddha and the eightfold path to attain the Aryan Truth, as Buddha gives an account of it, is surely based on this noble idea. In the eight elements of the Aryan Path, Right Views come first, in which insistence upon *truth* receives the utmost importance ; next come Right Aspirations whereby base cravings are to be expelled and love for service of others and desire to secure justice are to be encouraged. Then come in order Right Speech, Right Conduct and Right Livelihood which are the basic principles of human life. Sixth comes Right Effort, which insisted on careful application. The seventh element is Right Mindfulness which is meant as a guard against a lapse into feeling for glory for whatever is done or not done ; and finally comes Right Rapture which is aimed at the pointless ecstasy of the devout. The goodness, the wisdom and the greatness of this plan of an emancipated life, as laid down by Buddha, have secured the greatest reverence of all the thinking people of the world as the highest teaching to attain the security of the soul. Buddhism is mainly a religion of conduct and as such it lays down the highest principles of truth, love and non-violence to guide human beings in their effort to attain emancipation. It preaches the best ideal of humanity by the pursuit of which man fulfils himself; it teaches the duty which every man owes not only to humanity, but also to his God ; it gives one the opportunity to fulfil oneself and to live in the light of God. The ideal that all activities should be based on truth, that violence should be met by non-violence, that hatred should be counter-acted by love is the highest ideal ever preached on the face of the earth. This is the ideal of humanity which Buddha preached. There may be critics who doubt the practical utility of this noble ideal, but history has shown by instances after instances that this ideal has time and again triumphed and will finally triumph in the future. The whole of the Buddhist philosophy is based on the idea of the evolution of the individual, so as to broaden the ties of humanity and to effect a great federation of mankind. If we do not make the mistake of confusing achievement with success, the great ideal has succeeded. Achievement is an appearance, and we all know, appearances are deceptive. The success of this great ideal has been assured through ages and when pettiness, meanness, and falsehood have done their havoc, humanity can find solace only in this high ideal of the great Teacher and there-in the miserable man in the midst of darkness can see the hope of dawn and the confidence of the morning.

# ARTIST'S REACTION TO OLD INDIAN PAINTINGS

**Sree Bhabani Churn Law**

## The Early Schools

The history of Indian Art is a fascinating study but I lay no claim to be competent to deal with such a vast subject, which requires long years of patient research and intimate observation. My object in this paper is solely to describe the reactions on an Indian artist like myself to concrete examples of Indian paintings of great periods of art and to deduce if possible certain conclusions therefrom. But here again I am not in a position to discuss such academic abstractions as the rise and progress of individual schools—if indeed there can be any law of progress in painting—or the inter-relationships and influences of the different schools. I trust that my analysis of an artist's re-actions to old Indian paintings, although a personal one, will not be without interest, not merely by reason of the novelty, for Indian artists rarely give their impressions about art, but because I believe my reactions after all are probably such as would happen to the average spectator witnessing the great masterpieces of Indian art through the ages.

## Pre-historic Paintings

As an artist living in this sophisticated and materialistic age, although in a country which has been the birthplace of mighty religions and still remains the home of spirituality, I am not attracted by the remains of pre-historic paintings whether by those near Hoshangabad or even by those at Singanpore in the Raigarh district of the Central Provinces and at other sites. These are primarily of interest to the archaeologist and the anthropologist and though one sees in them the keenness of observation and imagination and at times a surprising forcefulness of drawing, they are but crude efforts of primitive times and, as was to be expected, exhibit an utter disregard of any attempt at co-ordination or composition. For enquirers into primitive art impulses they must have a unique fascination.

## The Buddhist Cave Paintings

Almost in the beginning of the historic period we come upon the wonderful work of the Buddhist artists in the earliest cave paintings of Ajanta; and so superb in their creative force and actual accomplishment in line and colour are these that the artists of to-day are thrilled with unbounded admiration and reverence at their sight and feel how immeasurably superior were these ancient ancestors of theirs.

## The Paintings of Ajanta

As the painters of Ajanta worked from no models, they must have stored up in their capacious memories the visual impressions of secular life they had come across, while at the same time they drank in the romantic beauty of forests and rivers and the hills in which they have carved out their wonderful cave temple monastary. Their rich imagination enabled them to paint nature and humanity alike stirring with life. They could conjure up even princely pageants and scenes of pomp and splendour. But so exalted was their imagination that it could rise much higher and infuse a spiritual atmosphere into their work, which enthralls us even to-day when materialism is causing havoc all over the world.

The drawing is the foundation of their art. They fully realised the immense power of this means of artistic expression. But they were supreme masters of colour as well. As Laurence Binyon has remarked, the depth and vibration of colour in these paintings are extraordinary. However, even to such a deep student of Oriental art as Binyon, who unfortunately has never seen these paintings, their composition appeared at one time to be incomprehensible, but he has since amply acknowledged his mistake. I am quoting him here because his language rings so very true and beautifully expresses what I myself feel. "The unity attained is not so much like the decorative unity we are accustomed to expect in works of pictorial art, as like the deep congruity we find in nature, the continuity of relation between the hills and the trees and the flowers, the shadow and the light: it satisfies in the same large and silent way. For this art is characteristically Indian in its love of natural profusion: It desires the whole fulness of life. And this fulness is not merely the vigorous assertion of human vitality, it is not complete without the life of animals and plants. Man is seen in the midst of nature, not using her as something vanquished and subservient to his needs and pleasures, but emerging among those kindred forms of life as the most eloquent form she has created. The more the mind steeps itself in this art, the more it is aware of the profound conception of the unity of all life which pervades it." After all is not the artist a born poet? Only his medium is not words but the language of line and colour! The outlook on life of the old Buddhist painter was undoubtedly that of a poet and he has left us a rich heritage not less precious than the most treasured literature of our land, nay even more as his appeal is universal and unrestricted by the limitations of language. Truly these monk artists must have felt not merely visual pleasure but a subtle intellectual thrill and solemn spiritual bliss as they contemplated their handiwork which even now, after the destruction wrought by time and human neglect, fills us with the same emotions.

VEN. DHARMAPALA IN HONOLULU, HAWAII



Mrs. Foster, Ven. Dharmapala and friends of the Maha Bodhi Society.

## Ajanta's Influence on Asiatic Art

Binyon has justly observed that the Ajanta frescoes are not only of supreme interest in themselves but are "of capital importance in their relation to the whole body of Buddhist paintings in all countries of Asia". The frescoes of Horiyuji seem to me to be but a far off Japanese version of Ajanta, probably under the direct inspiration of Khotan—witness the heavy contours and full faces of the figures and the full open eyes. I note that a Japanese professor has suggested that the Horiyuji frescoes may have been the work of Khotanese artists ; it would not be surprising if this were so for certainly there is no close resemblance between Horiyuji and Ajanta. Nepalese palm-leaf manuscript miniatures and temple banners, which are of later date, represent a purer link with Ajanta. The Central Asian frescoes and paintings recovered by Stein, Pelliot and others, seem nearer to the Tibetan Temple banners. But all these forms of Asiatic Art served to maintain the continuity of the pictorial tradition of Ajanta.

## Illustrations of Jaina Sacred Books

The next great period of Indian art sees the development of manuscript illustration. The illustration of manuscript is a form of art which must have been in existence in India from early times. Apparently the earliest surviving examples are miniature on palm-leaves illustrating Buddhist manuscripts, chiefly the Prajna Paramita from Bengal and Nepal, which carry on, as I have said above on a very miniature scale, the tradition of line and colour of Ajanta, and the palm-leaf miniatures illustrating the Jaina Sacred Books, the Kalpa Sutra and Kalakacharya Katha.

The Jaina miniatures recall in their magnificence the Byzantine Mosaics. The same fondness for the glitter of gold and the glamour of colour, notably brilliant reds and blues, distinguish both, and both suffer from the defects inseparable from hieratic art in their conventionality and stiff artificiality. But the conventionality in the form of the art though not in the lavish use of gold is borrowed from the folk art of the period, as seen in such examples as the Vasanta Vilās and Bālagopāla Stuti, both of which show much lyric beauty. The artistic convention in these were probably countrywide and not limited to any province only ; for similar conventions, for example, in the treatment of the eyes, can be traced in early Bengal and in Orissa work. The treatment of nature in the examples of folk art I have mentioned is remarkable and the conventional trees continue in Rajput painting for centuries later. The drawing though at times crude, is in the main very accomplished, while the bright gay colours contribute much to the charm of this folk art.

# LEPER-SIN

**The Rev. Metteya**

*Namo Tassa Bhagavato Arahato*
*Sammā-Sam-buddhassa!*

Suppabuddha was the most miserable man in Rājagaha. He was a leper, clothed in rags and holding in his hand a potsherd. He never had enough food to still his hunger.

He was poor, forlorn, and most wretched. And one day, as he was going in search of food, he became near the place where the Blessed One was sitting in the midst of a great multitude, teaching the Dhamma.

And Suppabuddha, the leper, beheld from afar that mighty gathering, and at the sight of it he thought: "There, undoubtedly, is a distribution of food, both hard and soft. If I draw near to yonder crowd, I might get there something to allay my hunger".

So Suppabuddha, the leper, drew near that assembly, and he beheld the Lord Buddha sitting there, amid a great multitude, teaching the Law.

It was a peaceful gathering, quiet and solemn. The Exalted One shone in his glory; he appeared lovelier than does the moon surrounded by the stars.

The wretched outcaste felt peace, and tender holiness, when he but beheld the glorious countenance of the Lord. Forgetting all, even his gnawing hunger, he approached, and with a feeling, as of extended welcome, he seated himself,—at a respectful distance.

And the Lord Buddha beheld him and felt the great sorrow of the leper's bleeding heart. In the fulness of His great being He pitied him, as all Buddhas do, for they have a special love for the poor and forsaken.

Now the Lord of gods and men, made a sermon plain and simple, such as would stir the feeling of this man. He spoke of the cause of suffering and its cure, and so glowing with divine love and compassion were His words, that they penetrated deep into the being of the listening outcaste.

The wretch Suppabuddha became a changed man, his nature responded to the words of the Glorious One, till all misery left him and he became purified that very hour and ever richer he grew in spiritual wealth, till he became a son of the Lord Buddha and reached Sainthood.

Such is the power of Love.

THREE BROTHERS OF VEN. DHAMMAPALA



Mr. Edmond Hevavitarne, Dr. C. A Hevavitarne and Mr. Simon Hevavitarne.

# THE BUDDHIST

**D. Amarasiri Weeratna**

Through all the changing walks of life,
In loss, grief, and censure, doom withal,
I am not moved to lamentations strife,
Nor in the mire of misery fall.

When fortune's tide to me doth turn,
As wheel—like life's Eightfold law revolves,
When gain and wealth, and land I earn
I am not moved to ecstasic heights.

But calm and tranquil, I do live,
Nor shall these transient states undo
The perfect balance of my mind,
To fluctuate from bliss to woe.

Rejoice, grieve, nor dread, I ought,
But shed these harms as stately tree
That sheds its leaves in the autumn breeze,
To maintain my freedom from tramells free.

And death itself I fear no more,
Than to sleep at night, and wake at morn,
Pleasures of sense I deem them so
As honey laid on a razor's ends.

I crave no more to stimulate lust,
On terrestial or heavenly seats
To quench the threefold fires I trust,
Is the Endless Bliss of Nibbana sweet.

THE SHRINE ROOM OF DHARMARAJIKA VIHARA, CALCUTTA



Relics received by Ven. Dharmapala from the Government of India and other Buddhist countries.

# CEYLON CHIEF MINISTER'S VISIT TO SRI DHARMARAJIKA VIHARA, CALCUTTA

WARM RECEPTION GIVEN TO SIR BARON JAYATILAKE.

The Hon'ble Sir Baron Jayatilaka, Kt. the Chief Minister of Ceylon and Buddhist leader of the island who had come to Calcutta in connection with the rice supply to his country, was given a warm reception by the members of the Maha Bodhi Society on Thursday the 3rd September, 1942.

The Hon'ble visitor was received by Bhikkhu Jinaratana, Rev. H. Dhammananda, Dr. Kalidas Nag, Dr. Arabinda Barua and other members of the Society. He was then conducted to the Shrine with other distinguished visitors that were present. Rev. Neluwe Jinaratana, Bhikkhu-incharge of the Vihara administered Panchaseela to them after which they were offered candle and flowers etc. before the altar. Bhikkhus at the end of the service chanted sacred sutras and, blessed the visitors.

Following this a meeting was held in honour of Sir Jayatilaka which consisted many distinguished men such as Dr. Bidhan Chandra Roy, Vice-Chancellor, Calcutta University; Dr. C. J. Pao, Consul General for China ; Dr. Surendranath Das Gupta, M.A., Ph.D., D.Litt., C.I.E. ; Mr. Phanindra Nath Brahma, Ex-Mayor, Calcutta ; Sri Bhabani Churn Law, President, Ceylonese Relief Society ; Dr. Kalidas Nag, M.A., D.Litt., Prof. Calcutta University ; Mr. J. K. Biswas, M.A., J.P., A.R.P. Secretary and Vice President of C. R. Society ; Mr. B. C. Chatterjee, Bar-at-Law, Vice President, C.R.S. ; Dr. Nalinaksha Dutta, M.A., Ph.D., D.Litt., P.R.S., B.L. ; Dr. Benoy Kumar Sarcar, M.A., Ph.D., Prof. Calcutta University ; Dr. U. N. Ghosal, M.A., Ph.D., Prof. Calcutta University ; Mr. P. K. Das, Advocate, E.M. M.P.S. ; Dr. S. P. Chatterjee, Hony. Physician, C.R.S. ; Dr. M. R. Soft, Hony. Physician, C.R.S. ; Prof. T. Kar, M.A., Secretary, B.T.S. ; Swami Nityaswarupananda ; Mr. J. C. De, M.A., Asst. Secretary, Royal Asiatic Society ; Mr. & Mrs. Htoon, D.F.O., Burma, Vice President, C.R.S. ; U. Than Pe, Captain Burma Navy ; Mr. Sris Chatterjee ; Mr. Noresh Nath Mukherjee ; Mr. K. Vaithanantyan, C.C.S. ; Mr. W. S. Perera ; Mr. N. Nimalasuriya, Asst. District Engineer C.G.R. ; Mr. Norman Perera, Editor, Telegraph ; Mr. Naseem Saheed ; Mr. G. S. B. Abayawardena ; Mr. A. W. William Alwis ; Mr. P. D. P. Dharmawijaya ; Mr. Siripala Senadheera ; Mr. D. Samarasekara ; Rev. H. Dhammananda ; Dr. Arabinda Barua, Education Officer, Calcutta Corporation and General Secretary, M.B.S. ; Bhikkhu N. Jinaratana and others.

Sir Jayatilake was introduced to the meeting by Rev. Sapugoda Dhammananda. He said in his speech that Sir Jayatilake had visited India at a time when people generally avoid such long and tedious journies specially under the present circumstances. He had come to find out a solution to the most pressing problem of Ceylon to-day. Ceylon being the nearest and dearest relation to India would naturally look to India for help in her hour of need. While stressing the relationship between the two countries he said that there is no possibility of Anti-Indian or Anti-Ceylonese feeling between the two neighbouring countries. Specially in the case of Ceylon no such illfeeling is possible. The visit of Sir Jayatilake to India at this time should mean that the bond of union between two neighbours is further strengthened. He gave a short description of his activities as well.

Dr. Kalidas Nag, who addressed the meeting next said, 'To-day we are assembled here to welcome our honourable guest of Ceylon. This gathering though small is of great importance. It is an international union for there are Chinese, Burmese, Singhalese, Bengalees, and even a Scotish lady in our midst. I therefor feel that to-day we are celebrating in a way the Golden Jubilee of our Society which could not be celebrated earliar as it was proposed. I also beliepe that Sir Jayatilake visited India not merely to gain some material things, from her but also for her eternal spiritual gifts which are famous in history.

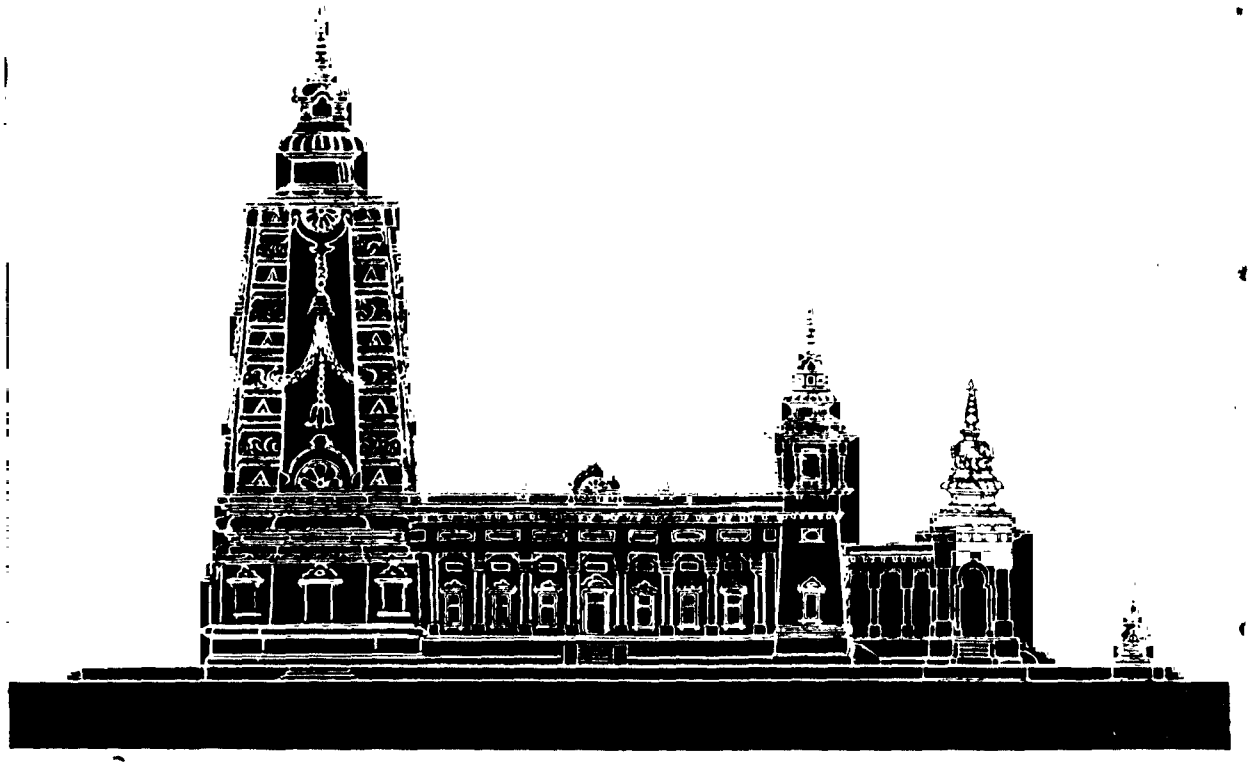
Dr. Das Gupta who spoke next referring to the speech of Rev. Dhammananda said that it is needless to mention the terms Anti-Indian and Anti-Ceylonese for they do not exist at all. Further he asked, why refute it when actually the question does not arries? After that Mr. P. N. Brahma the Ex-Mayor of Calcutta dwelt on the similarity between Singhalese and Bengalees. He said that during his stay in Ceylon he happened to visit the cottage of a poor villager, where he was allowed to enter without any objection as there is no purdah system in Ceylon. There was nothing that appeared to him foreign, and he felt quite at home. Out of curiosity he inquired about the names of the children of the cottage, and they were purely Bengali names. When he sat by the side of a Singhalese he found that there was nothing which could distinguish him from a Bengali. At the end of his speech he said that Ceylon is the younger sister of India and she needs and deserves every help from her elder sister India. Mr. B. C. Chatterjee said that Sir Baron Jayatilake has come to prove that old Bengali prince Vijaya Singha was the forefather of the Singhalese. It would sound sweeter if the letter B were attached to his name Jaya so that it may be pronounced as Vijayatilaka and may lead us to commemorate the memory of that old prince Vijaya Singha. Practically there is no difference between any one of us and Sir Jayatilake. His physiognomy bears witness to his own Bengali origin. When these thing go to prove that

Ceylon is one with India, India generally, and Bengal specially should be interested in her problems. I wish every success to Sir Jayatilake's Mission, to India. Dr. Benoy Kumar Sarkar who spoke last said that India was the second home of the great Singhalese, the late Rev. Dhammapala. He was born in Ceylon, but lived, worked, and died in India. Maha Bodhi Society which was organised by him is a world wide organisation. It has made Calcutta a centre of international union. Calcutta would have been poorer in society, poorer in spirit, and poorer in many other ways had it not been organised here.

At the end Sir Jayatilake spoke. He said, "I thank you all from the bottom of my heart for all that you have said about my country. Referring to the speeches of some previous speakers he said that the talk of Anti-Ceylonese or Anti-Indian feeling is mere a myth. I do not find room for such a thing in both the countries. If there is any such feeling or a talk of such feeling I can only say that it is purely due to the false propaganda of a certain party in Ceylon whose out look is very narrow. Touching up on some remark made by Dr. Kalidas Nag he said that he would not hesitate to say that the aim of his present mission is mainly to obtain to-day something material from India and not purely Spiritual stuff. I therefore make my humble request to you all to give me your blessings to make my mission a success."

Dr. Arabinda Barua the acting General Secretary offered a small image of Lord Buddha and an album of the Sarnath wall paintings of Mulagandhakuti Vihara to Sir Jayatilaka, while proposing a vote of thanks to the gathering on behalf of the Maha Bodhi Society. He also requested Sir Jayatilake to become a Patron of the Maha Bodhi Society. Sir Jayatilake while thanking Dr. Barua said, "I receive your gift not only as a gift of your Society but also as a gift of your country Mother India." He agreed most willingly to become a Patron of the Maha Bodhi Society. At the end the gathering was entertained with a tea-party on behalf of the M.B.S., and a group photo was taken by the well known photographer Mr. W. S. Perera free of charge.

MULAGANDHAKUTI VIHARA, SARNATH



The noblest dream of Ven. Dharmapala—the Temple at Holy Isipatana.

# BOOK REVIEWS

PUNYA-SMRITI (SACRED MEMORIES)—*By Sita Devi. Published by the Prabasi Press, 120/2, Upper Circular Road, Calcutta. Price Rs.*

The author, a renowned lady novelist of Bengal had the rare privilege of growing from her girlhood under the profound influence of Dr. Rabindranath Tagore. Starting with the happy 50th birthday ceremony, the narrative is taken down to the last days of the Poet who appear in diverse rôles and yet who sheds the radiance of spiritual unity over the author's different chapters. They embody not only her sentiments of deep devotion and sympathy but give also a most reliable sequence of event, in the life of the Poet and his school of Santiniketan, based on the diary kept by her for over a decade (1911-1921). She has thus given us an authentic history of the period and yet a book as fascinating as a novel, for every episode is described with the emotional fervour of a devotee who seems to move and have her being in the great Poet. Thanks to her diary that we now know definitely that the Poet composed his world-famous symbolic play *The Post Office* in 1911, within a few months of his completion of the other grand piece *Achalāyatan* (The Immovable). The first announcement of the Nobel Prize in November, 1913 and the reactions of the Poet and of the public are recorded with the fidelity of an experienced newspaper reporter and yet the events move and march in a rhythmic procession, as on an imposing drama. One feels that the author has lived so intensely through those episodes that she could not but suffuse all her narratives with an extraordinary glow of animation and youthfulness. Everything is definite and concrete as in a Dutch masterpiece depicting the interior. The Poet, in her unconscious portraiture, lives and moves with the simple grace of a Patriarch ministering to the joys and sorrows of his own growing family and we know how that family will grow so as to embrace the whole of mankind. The world-personality of Dr. Tagore was solidly based on deep human affections and this book would ever shine as a mirror to the profound humanity of the Poet who is neve treated in isolation like a lonely Himalayan peak but as Vanaspati the lord of trees watching over the growth of innumerable young saplings. The Poet's colleagues and admirers, great as well as small, have been assigned their proper places in this tender dramatization of the life of Tagore, which would move the heart of thousands. The book is excellently printed and contains some rare photographs.

MAGADHA: ARCHITECTURE AND CULTURE—*By Sris Chandra Chatterjee, C.E., Sthāpatya-Visārad. Published by the University of Calcutta, 1942.*

The author is known all over India and abroad as the outstanding champion of the indigenous schools of Indian architecture which he studied passionately during the last twenty years. He gave repeated warnings that unless we take seriously to the task of resuscitating Indian architecture all other branches of Indian art will languish. We are glad that an enlightened political leader like Dr. Rajendra Prasad offered Mr. Chatterjee the opportunity to apply to historic Magadha, some of the principles of his architectural reconstruction. He has proved conclusively that the historical

background of each major division of India is capable of evolving an independent order of Indian architecture like the Corinthian or Doric in European art. His treatment is doubly significant for it gives us the cultural basis of Magadhan art and at the same time demonstrates that it could be utilized for actual constructional purposes as he has admirably shown in his design and elevation of the National Hall of Bihar. In 30 valuable plates he has shown how the styles of Rajagriha and Pataliputra, Bodh Gaya and Nalanda, could be synthesized into an organic architectural composition. He made similar attempts with regard to the guest-house at Sarnath and the Birla temple at New Delhi and he ever impresses us with his genius for selecting essential details of ancient forms so as to press them into to services of modern constructional work. Granted the sympathy and support of the Government, municipality and popular organizations, Mr. Chatterjee can organize, on an all-India basis, as he ever dreams to do, the Central Institute of Indian Architecture which he tried to visualize by convening the first grand exhibition of All-India Architectural Arts in the Senate Hall of the Calcutta University. Now Dr. S. P. Mookerjee has, in his learned foreword commended to the public, Mr. Chatterjee's scheme in generous terms and Sir S. Radhakrishnan has also endorsed his plan of reviving Indian architecture. So we hope that other provincial governments, following the example of Bihar, will encourage Mr. Chatterjee to make architectural surveys on similar lines. He has been honoured with a place in the National Planning Committee of Congress and we hope that patriotic and cultured Indians from our different provinces and the native states will now come forward to lend support to the programme which it fully deserves. His first scholarly and practical study of Magadhan architecture should be an eye-opener to many and we recommend this valuable book to all Indian universities, municipalities and public works departments.

THE DEVELOPMENT OF HINDU ICONOGRAPHY—*By Dr. Jitendranath Banerjee, M.A., Ph.D., University of Calcutta. Pp. 406+10 plates.*

This is a highly conscientious and thorough study on a very difficult subject. Indian Iconography a few years ago was a veritable uncharted ocean and we are fortunate to have an expert pilot here in Dr. Banerjee who has devoted years of study and teaching as a lecturer to the Post-Graduate Department of the Calcutta University. He has admirably demonstrated the scientific method of approaching the subject in the first three chapters: Study of Hindu Iconography, the Antiquity of Image-worship and its Origin and Development in India. The 4th and 5th chapters are devoted to the correlation of the Brahmanical deities with their emblems on early Indian coins and seals. These are the most original and fruitful sections of his thesis which for years will be consulted by scholars for their positive findings. The learned author then begins to sum up his results in a brilliant chapter on Iconoplastic art in India and the factors contributing to its development. These factors are not simply religious but historical and artistic as well and the author in the final chapter tackles the question of Iconographic technique and terminology—a branch of study that he had made his own since his publication of *Bauddha-Pratima-lakshanam* (Sanskrit-Chinese text: Published by the Calcutta University, 1932). There are three valuable Appendices showing what light is thrown on the problem by ancient texts of the *Pancharātra* school, the *Pratima-māna-lakshanam* and the *Brihat-samhita*. The 10 plates which go to enrich this learned thesis exhibit some very rare coins, seals, etc., which throw a new light on the entire problem of Hindu iconography and which Dr. Banerjee had the credit of elucidating from this new

angle of vision. He has thus induced a reorientation in oud study of the subject and students of Indian art and archaeology will be grateful to the author for offering them such a thorough and masterly guide in the wandering maze of Indian Iconography. The book will remain as a standard work of reference for years to come and while we congratulate the author on his signal success we recommend the book to all the learned institutions and libraries of India and abroad. The style of the author is as lucid as his treatment is exhaustive and we hope that he will follow up this work by taking his survey, through the Jaina-Buddhistic groups, down to the mediaeval iconographic specimens.

BROKEN SILENCE—*By Mirza Ahmad Sohrab. Published by Universal Publishing Co. for the New History Society, 132, East 65 Street, New York, 1942. Pp. 608 with 60 illustrations, $2.50.*

This is a stirring narrative of a triumphant struggle for religious freedom. Our esteemed friend Mirza Ahmad Sohrab and his worthy colleague Mrs. Chanler, whom we had the privilege of knowing in New York in 1930-31, waged a heroic fight against the vested interests of the orthodox section of the Bahai Executive group. They emerged victorious in a law suit upholding the principle of religious freedom against that of creed-bound monopoly. We send Mr. Sohrab and Mrs. Chanler our hearty congratulations and urge them to go ahead with their programme of universalizing (as the spirit of Bahaism undoubtably demands) the message of Baha-u-Llah who gave in 1863 his revolutionary message One Native Land, one Race, one Religion for mankind. May their judicial victory be further strengthened by a spiritual triumph in the realm of Trüth, especially in view of the forthcoming First Centennial Anniversary of Babism or Bahaism (in May 23, 1944). The Prophet Bab announced his great message in Persia on May 23, 1844 when Maharshi Debendranath Tagore, the father of Dr. Rabindranath Tagore, was organising *Brahmoism* on an equally universal basis laid down by Raja Rammohan Roy (1774-1833). I still remember how Dr. Tagore was welcomed by Mr. Sohrab in the New York centre of the New History Society and what an inspiring address did the Poet deliver on the "First and the last Prophet of Iran". Tagore and Abdul Baha are no more physically but they are ever with us in all our honest struggles to liberate mankind from the shackles of dogma and obscurantism. We shall gladly co-operate with Mr. Sohrab in the first Centennial that he will be organizing.

JOY OF ART—*By Nicholas Roerich. Published by the Art Society, Amritsar.*

Our friend, the great artist and mystic Nicholas Roerich is ever upholding the cause of Beauty even when the world appears to lapse to Barbarism. His thoughts on Art flow like his masterly lines depicting the Himalayas and we are grateful to him that he composed his colourful picture-Epic of the Himalayan Snows. He is a born artist and I felt it when I met him (1920) in his studio in London with my friend Dr. Suniti Kumar Chatterjee. I was glad again to watch over his work at the Roerich Museum, New York, in 1930 and I have felt that our great Slav cousins, the Russians will come closer to our heart through this great devotee of Art. Our founder the late Rev. Dhammapala was glad beyond measure to discover that Russian savants brought out the valuable editions of *Bibliotheca Buddhica* and the tradition of Minayef is continued by Tcherbatsky the famous author of the "Nirvana". So from Siberia, Mongolia and Russian Turkestan most valuable Buddhist manuscripts, paintings and works of Art have been discovered which should be made known to Indian scholars. Prof. Roerich is the first Rus-

sian ambassador of Beauty who has brought to India the deathless message of Art and we are ever grateful to him for his inspiring thoughts and his loyal co-operation in bringing the soul of Russia and of India closed

THE DIVINE TEACHINGS REGARDING PEACE AN HAPPINESS.—*Published by Abdullah Alladhin, Allahdin Buildings, Oxford Street, Sekunderabad, Dn. India, Pp. 79. Price 2/-.*

This little book contains some valuable maxims, that agree well with those of the Dhammapada, *viz.*—

"Educate men without religion, and you make them but clever devils."

"'Is one of our tribe a stranger?' is the calculation of the narrow-minded; but to those of noble disposition the earth itself is but one family."

"Hatred, bitterness, strife, conflict, the pages of history are stained with them. The remedy is the application apposite—good feeling and brotherhood."

"Those who bring sunshine into the lives of others, cannot keep it from themselves."

"All things originate in the mind."

"Good thought makes a good happy life", etc.

A little book, containing such gems as these, is well worthy of being read.

"If one does not get a wise friend,
A companion living in virtuous state, patient,
Having conquerd all dangers,
Let the delightedmindful person associate
with the friend.

"Abhayê bhayadassino bhayê câbhaya dassinô,
Miccaditthisamâdana satta gaccanti duggatim."

—*Dhammapada*



ANAGARIKA DHARMAPALA
IN 1901

# NOTES AND NEWS

## *Birthday Anniversaries of Late Ven'ble Sri Devamitta Dhammapala and Mrs. Mary E. Foster.*

The Dharmapala day which falls on the 17th of September was observed by the Members of the Maha Bodhi Society as usual. The Programme of the day consisted of several items. An offering of Buddha Puja and an Alms-giving to the Bhikkhus, were parts of the Programme.

A meeting was held to pay tribute to the two great departed, the founder of the Maha Bodhi Society and its unique Benefactress Mary E. Foster, affectionately called by Rev. Dhammapala as his "foster-parent".

Dr. Surendra Nath Das Gupta, M.A., Ph.D., L.Litt., C.I.E. of Calcutta University presided over the function and there was a large and distinguished gathering.

Sm. Kumudini Basu gave the opening song which kept the audience enthralled, and the Ven. Neluwe Jinaratana Bhikkhu-in-Charge of the Maha Bodhi Society, administered the "Five-precepts" to the assembled audience.

Then Dr. Kalidas Nag gave the well-come address, paying his homage to great Founder and the noble Benefectress, who represented the two best types of the East and the West collaborating in utter selflessness, for the progress and welfare of mankind irrespective of race or creed. There, said Dr. Nag, "I saw the beginning of the Pacific Charter issued at Hawaii, in 1893, which is no less important than the Atlantic Charter of our days".

Mr. Hemchandra Naskar, Mayor of Calcutta, paid his homage to late Founder and to its Benefactress giving an illuminating speech, which is published in this issue. Dr. C. J. Pao, the learned Consul-General for China, in his lecture next told us how the late Ven. Dhammapala was to be honoured for having brought about in recent days the spiritual relations between China, India and Ceylon. Rev. H. Dhammananda speaking in Hindi gave a valuable account of the humanitarian activities of the late Founder. Prof. T. Kar, Secretary, P.T.S. spoke of the early history of the Maha Bodhi Society and its connection with the Theosophists led by Mme. Blavatsky and Col Olcott. The other speakers were Dr. U. N. Ghosal, Mr. U. Mg. Htoon of Burma, and Srijut J. C. Ghose who paid their homage to the departed souls. At the end of the proceedings, the learned President, Dr. Surendra Nath Das Gupta in his Address paid a glowing tribute to the untiring efforts of the late Ven'ble Devamitta Dhammapala in the revival of Buddhism in India and Ceylon. It

was due to his activities that Buddhism had come to occupy a permanent place in the thought and studies of modern India. He was of firm faith that Buddhism could cure the world of the morbid conditions of greed hatred and perpetual wars.

With a vote of thanks proposed to the chair by Dr. Arabinda Barua, Acting General Secretary, M.B.S. the meeting came to a close.

* * * *

## *Celebration at Sarnath.*

The Maha Bodhi Society at Sarnath celebrated the birthday anniversary of the Anagarika Dharmapala, the illustrious founder of the Maha Bodhi Society and Mrs. Mary E. Foster, the chief patroness.

The commemoration service was held at the Mulagandhakuti Vihara in the morning. The whole place was tastefully decorated with Buddhist flags and emblems. At 11 A.M. a Buddha Puja was offered and it was followed by a *dana* to the Bhikkhus given by U E Maung of Burma. The Chinese, Sinhalese, Burmese, Indians, Nepalies and Tibetans Bhikkhus participated in it. In the afternoon alms were given to the poor and needy.

A public meeting was arranged in the evening in the Mulagandhakuti Vihara and was largely attended. U Tun Hla Pru of Burma took the chair. The day's proceedings commenced with taking of Five Precepts. Rev. M. Sangharatana, Assistant Secretary, Maha Bodhi Society gave a short acount of the lives of the Anagarika Dharmapala and Mrs. Mary E. Foster, and also narrated the noble works done by them for the benefit of mankind. Rev. Teh Yu, Abbot of the Chinese Temple, Sarnath, spoke with great fervour and enthusiasm, paid glowing tributes to the sacred memory of the founder and remarked that the Chinese Buddhist community is deeply indebted to him for the religious awakening in them, and if not for him, he would not have come to Sarnath.

Sister Vajira, an English Buddhist, in a brief speech drew the attention of the audience to the early life of the Anagarika and the influence which led him to adopt a religious life. She said that receiving his early education, Anagarika desired to lead a secular life and came in contact with Madam H. P. Blavatsky and Col. Olcott. "This meeting" she observed "was the turning point of Anagarika's life". He bade eternal farewell to a mundane life. He travelled extensively with Col. Olcott and gave a great impetus and awakened a consciousness amongst his people to the priceless spiritual legacy of their ancestors.

Mr. K. S. Sundaram, a distinguished Tamil writer while summarising the manifold activities of the Anagarika in the various fields and in various countries, asked the residents of Sarnath to see for themselves what Sarnath was before he came and what it is now. For all these material improvements, spiritual renaisance and social reforms he rendered to this country, his name will be recorded in letters of

gold, when the history of Buddhist revival will be written.

Bhikkhu D. Sasanasiri Thero, who spoke next, brought to the notice the national decadence of his people when the Anagarika appeared in the public pulpit. With the vision of a seer, he perceived the perilous tract to which his country men were slowly drifting. He at once dedicated his life to the cause of religion and national regeneration of his kith and kin. In uncompromising terms he critised his people for denational, uneconomic, irreligious and un-Buddhistic ways of life. By the directness of speech at times to the point of brutality he saved us and stopped this servile imitation of western manners and customs and removed the growing slave-mentality of the Sinhalese. The greatest son of Lanka saved his people from a great national calamity.

Teachers of the Maha Bodhi Schools also paid tributes to the memory of the Anagarika and Mrs. Mary E. Foster who had done so much for removing illiteracy. U Tun Hla Pru while winding up the proceedings of the day remarked that in recent years no has done so much for the resuscitation of Buddhism as Anagarika did. He may be justly regarded as the second Asoka.

After the sun-set the whole place was illuminated. Bhikkhus chaned Paritta and offered the merits to the departed. Sweets were distributed to the boys of the Maha Bodhi Schools at the expense of U Tun Hla Pru of Burma.

## *Dharmachakra Festival in India.*

It is a matter of great joy to all especially the Buddhists that the occasion of the first Sermon (Dharma Chakra Pravartana) of our Lord the Buddha was celebrated at Calcutta and Sarnath by the Maha Bodhi Society of India this year with the usual solemnity and enthusiasm, inspite of the troubled world situation.

## *Calcutta Festival.*

The Dharmachakra Festival was celebrated on Thursday the 28th June 1942 at Dharmarajika Vihara. The Dharmachakra was symbolically represented by an illumined floral design. In the morning there was Puja and people were allowed to visit the shrine and to say their prayers from early morning to mid-night. The Meeting in the Evening was a great success. The venerable lady Sarala Devi Choudhurani, the niece of Poet Rabindra Nath Tagore, occupied the Chair. The Meeting opened with a song by Sm. Kumudini Basu, and the five Precepts by Bhikkhu in-Charge, of the Vihara. The General Secretary, Dr. Arabinda Parua presented the wellcome address, following which Madam Albers said a few words of greeting. The Samanera Jnanasri, of Delhi Buddhist Temple next addressed the meeting, after which Bhikkhu Neluwe Jinaratana, chanted the Dharmachakra Sutra. Prof. T. Kar, Hony. Secretary, B. T. S. and Dr. J. M. Das Gupta gave interesting lectures in Bengali. Sj. Mihir Chandra

Dheeman, Secretary, Arya Samaj, and Pandit Ajodhyaprasad, addressed the audience in Hindi. Dr. Kalidas Nag, M.A., D.Litt. of Calcutta University kept the representative gathering of the evening spell-bound by his exposition of the significance of the introduction of the Dharma Chakra by Lord Buddha to his first Five disciples and through them to the whole world. Speaking on the occasion Dr. Nag said that the world inhabited by various races and nations are moving as if round a wheel—from the bottom to the peak and from the peak to the bottom in perpetual motion. He only wished that the wheel of life rotated with the graceful rhythm of the *Dharma* Chakra. He said that once we reached the highest position in service and culture during the glorious Buddhistic age, but with selfishness and political disturbances we went down according to the relentless "law of the wheel". But if we gave up our selfishness and *himsa* then by the same law we may again be progressing towards Light and Humanity. In conclusion the Lady, in the chair gave her speech in Bengali which was much appreciated by the audience. With a closing song and a vote of thanks to the Chair movet by Dr. Nag in which he remembered the Ven. Devamitta Dhammapala and Mr. Devapriya Valisinha, the meeting terminated. There was a large and appreciative audience including a numbers of ladies.

* * * *

## *Sarnath Festival.*

On the 27th July, 1942, Sarnath presented an entirely different picture. The sacred site, where our Lord Buddha preached His First Sermon was tastefully decorated with Buddhist flags—symbolising the colours which emanated from the sacred person of Buddha. This episode is known in history as the Dhammachakka Pavattana Sutta or Turning the Wheel of Law.

The Maha Bodhi Society of India made every arrangements necessary to make the function a great success.

The day's programme commenced with offering of flowers and incense at the shrine of the Mulagandhakuti Vihara. This was followed by taking of *Attha-sil*—the Eight Precepts by the lay Buddhists of Sarnath. A dana was given by the Society to the Bhikkhus comprising all nationalities.

In the evening a public meeting was organized with Sri Sriprakash, M.L.A., in the chair. The spacious hall of the Mulagandhakuti Vihara was filled to its utmost capacity. Bhikkhu D. Sasanasiri administered the *Pancha-sil* to the assembled audience. Bhikkhu Jagadish Kashyapa, lecturer in Pali of the Benares Hindu University spoke at great length dwelling on social and religious condition of the ancient India at the time of the Buddha, which factors paved the way for the spread of Buddhism, for people were already disgusted with yogic sacrifice and Brahmanic ritualism. Sister Vajira, an English Buddhist, Mr. George Zutleger—Jain Sadhu, a Swiss by

nationality, Mr. Jagadish Prasad Singh, Principal, Udai Pratap College, Benares, Mr. Cheng Leon, Inspector of Schools (a Burmese evacoee) also spoke on different aspects of Buddhism and expounding the day's great religious and philosophic significance. Sri Sriprakash observed that it was indeed a very happy occasion to sit there at Sarnath and remember Buddha's love for all living beings—when the whole world was reduced to a mass of conflagratioo. He remarked that the people are very slow to assimilate Buddha's noble teachings in every day life. In winding up the days proceedings Bhikkhu H. Dhammananda explained in a brief speech the rational aspect of Buddhism, and for which reason Buddhism appeals to many. Many distinguished visitors came from Benares inspite of unfavourable weather. At night Bhikkhus recited the Dhammachakka Pavattana Sutta, and the whole place was illuminated with hundreds of lamps.

* * * *

## *A New Patron of the Maha Bodhi Society.*

The Hon'ble Sir Baron Jayatilake, Kt., the Chief Minister of Ceylon and Leader of the Ceylon State Council, Buddhist leader of the Island, paid several friendly visits to the Maha Bodhi Society during his sojourn in Calcutta. He has kindly consented to become a Patron of the Society. As he told us in a mood of reminiscence that he was probably the only survivor of the friendly group who supported Rev. Dhammapala in his Maha Bodhi Movement (1891). He was then the Principal of the Dharmaraja College, Kandy where he had the privilege of welcoming Swami Vivekananda on his way to the Chicago Parliament of Religion (1893). Between 1900-1910 Jayatilaka acted as principal of the Ananda College, Colombo, and sailed for England where he worked in Oxford with K. P. Jayaswal and other Indian scholars. Returning to Ceylon he was involved in the Ceylon Riot Episode and was detained in prison for 46 days. Thus like many of our Indian leaders Sir Jayatilaka is a fellow-sufferer with his countrymen and then came to the top of his political career. We hope he would soon give us his valuable reminiscence.

* * *

## *Anagarika Dharmapala Trust.*

We are very glad to announce that Mr. J. R. Jayawardhane, Bar-at-Law, and Secretary, the Ceylon National Congress has become the Managing Trustee of the Ceylon Dharmapala Trust. He is one of the pillars of the Buddhist activity in Ceylon. He visited the holy places of Buddhist India which now claim his attention and he is carrying on his duties conscientiously. We feel certain that the Buddhist cause will thrive and the Maha-Bodhi Society will prosper under his able management. He is a great admirer of Rev. Dharmapala and so we hope that at this world crisis he would try his best to

stabilize the life-work of the great son of Lanka, in India. He should help us also in preparing on the occasion of the Golden Jubilee of the Maha-Bodhi, an authentic and well documented biography of Rev. Dhammapala.

* * *

## *Distinguished Visitors.*

Two other distinguished visitors were, Dr. C. J. Pao, Consul-General for China in Calcutta and Sri Hem Chandra Naskar, Mayor of Calcutta. Both these gentlemen were exceedingly pleased with the Society's activities and generally offered to help in our work. We thank these friends for their kind interest in our Society

* * *

## *Chinese Visitors to Maha Bodhi Society.*

Four Chinese officers visited our Vihāra headed by Colonel Negh, Commander of the 13th heavy artilery regiment. They inquired about our activities and were very pleased with what they saw. "We came all the way from China to India just to pay our homage to the Land of Lord Buddha", they said. They wished to take something from our Maha Podhi Society, as a memento and so we offered them a nice Buddha-Photo to take back to China. They will take that to China by Air very soon. They offered donations to the Society's fund. Another learned Chinese scholar, Prof. Wen Yuan Ning also paid a visit to our Society. He is a colleague of our friend C. H. Lowe, as belonging to the Ministry of Information, Chungking. Prof. Wen and Mrs. Wen who met (1924) our Poet Rabindranath in Peking, conveyed through Dr. Nag their most cordial greetings to the Indian friends who are doing so much to bring China and India closer following the noble lead of Dr. Tagore.

* * *

## *Food Supply for Ceylon.*

Ceylon is undergoing great difficulties on account of the acute rice problem. The island does don produced sufficient for its use, and now that the trade with some of the Eastern countries is at a standstill, the Ceylonese people are suffering great hardships. It was in the interest of this question that Sir Baron Jayatilake came to India. We are happy to announce that his mission met with partial success and Sir Baron Jayatilake left for Ceylon from Delhi *via* Bombay.

* * *

## *Ceylonese Relief Society.*

Our Society is continuing to help individual cases of distress. There are still numerous evacuees who are in a helpless condition and they receive aid from our Society. Sir Baron Jayatilake, Kt., Chief Minister and leader of Ceylon paid a visit to our Ceylonese Relief Society and enquired about its activities. He was satisfied with the work gave a donation to the fund and became a patron.

## *Sir Manmatha Nath Mukerji.*

Our President, Sir Manmatha Nath left for Patna to recoup his health. We hope he will be his normal self through the blessings of the Triple Gem.

* * *

## *Ceylon Chief Minister visit to Delhi Maha Bodhi Society.*

Sir D. B. Jayatilake, Ceylon Chief Minister paid a visit to Buddha Vihara, New Delhi on 29th September 1942, and was given warm reception by the members of the local Society.

* * *

## *Distinguished Visitors to Mulagandhakuti Vihara.*

The Director General and the Superintendent of Archaeology Northern Circle paid a visit to Sarnath to inspect the Museum and the site of the ancient famous Buddhist temple, the monuments and the ruins in general.

While these two distinguished gentlemen paid a visit to the Mulagandhakuti Vihara, they were received by Bhikkhu Sangharatna, Assistant Secretary, Maha-Bodhi Society, who showed them round the place and took them to the Chinese Temple as well. It was a great pleasure to meet these two great scholars, the more so, since they expressed themselves pleased with what they saw. The Director General of Archaeology in India had, on account of pressure of work, to leave at once, but the Superintendent remained for a week. Later the Maha-Bodhi Society gave a tea party in honour of the Superintendent and thus giving the members of the Society and others at Sarnath the pleasure of meeting this learned gentleman, who made himself popular with all who met him.

* * *

## *The Maitri Vihara at Ghoom.*

This temple which was built by our philanthropic friend Mr. T. Wong of Darjeeling has now been dedicated to the Maha-Bodhi Society by legal registration. Coming by the train, the traveller sees a large sign board showing the name of the Maha-Bodhi. The temple is set in beautiful surroundings at the foot of the Himalayas, with the mighty crest of virgin snow showering its blessing upon the site. It is now in charge of Bhikkhu Mahanama who is sparing no pains in making this place a worthy Buddhist centre. Rev. M. Sangharatna, Asst. Secretary, Maha-Bodhi Society paid a recent visit to the place and he was well pleased with what he saw. A Maha-Bodhi Free School for the children of the hill-folk has been established and it is well attended. A free Homeopathic dispensary will also be opened in the near future.

This is one more example of progress of Buddhism in India which is due to the constant endeavour of the Maha-Bodhi Society and its patrons.

* * *

## *Bombay Maha-Bodhi Society.*

Rev. Y. Dhammaloka who was in-charge of Pahujana Vihāra, Bombay has left for Ceylon, on account of his mother's illness. We wish him speedy return with the recovery of his mother through the blessings of the Triratna.

We are glad to learn that Lt.-Col. E. F. J. Payne, life-subscriber of the Maha-Bodhi journal, who was ill sometime, has now recovered He is greatly interested in the study of Buddhism and helps the Society financially. We had arranged a quiet ceremony in the Mulagandhakuti Vihara, Sarnath, for his health.

* * *

## *The Editor of 'Dharmaduta'.*

On account of the illness of Rev. Sumana the previous editor of *Dharmaduta,* our co-worker Rev. U. Dhammaratana has been good enough to take up the responsibility. We wish the immediate recovery of the former editor, and hope that the present editor will continue to improve the journal.

* * *

## *Sarnath Post Office and Sarnath Railway Station.*

We learn with great regret that the railway station as well as the post office were burnt down by the mobs, which has caused tremendous loss to the people of the locality. We thus suffered a great loss for the Sarnath Post office building was put up by the Maha-Bodhi Society.

* * *

## *Mr. Devapriya Valisingha.*

It is a encouraging news to us that our General Secretary, Mr. Devapriya who was ill has improved in health.

* * *

## *Tagore Portrait presented to China.*

THERE was an impressive ceremony at the Calcutta University Durbhanga Hall to present, to the National Government of China, a life-size portrait of Dr. Rabindranath Tagore. The portrait was presented to Dr. Pao, Consul-General for China, by Dr. Abanindranath Tagore, the Founder of the New School of Indian painting. The Hon'ble Dr. S. P. Mookerjee, Finance Minister, presided over the function in which our Maha Podhi Bhikkus were invited to participate with Rev. N. Jinaratane leading the prayer for universal well being (Mangala-Gatha) so dear to the late Poet-laureat of Asia. Dr. Mookerjee and Dr. Pao, made appropriate references to the hsitoric relations between China and India renewed and strengthened by the National Poet of India.

His portrait, in the accustomed bright yellow robe, was drawn by Mr. Romen Chakrabarti, Acting Principal, Government School of Art, Calcutta, and the most talented young painter of the Kala Bhavan (Santiniketan). He showed not only a craftsmanship of a very high order but what is rare in our portraitists, a superb harmony between the external features and the inner spiritual

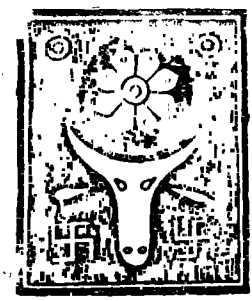
profundity of the World-poet. Dr. Tagore seeing to approach us in the dynamic composition of the artist, with a prophetic message, radiating from his lips, his stately forehead and magnetic eyes. Mr. Chakrabarti has contributed a grand portrait to our National Gallery for which he deservs our warmst congratulations.

* * * *

## *A Loyal Friend and Devoted Colleague.*

In September 1901, Miss A. C. Albers inspired by the personality and idealism of Rev. Dhammapala, left U. S. A. for India within ten years of the foundation of the Maha Bodhi Society, she joined the organization which she has been serving now for over forty years. She came at her own expense, across the Parific and helped (1902) opening the Young Men's Buddhist Association, under the auspices of the Maha Bodhi Society of Calcutta. She helped Rev. Dhammapala in his educational and social welfare works amongst the masses. She studied our ancient Indian literature, both Buddhistic and Brahmanical, composing many sweet and inspiring poems on our spiritual heroes and heroines, which have been published in book form. She has been lending her expert aid to our *Maha Bodhi Journal* right through the last 40 years. Last, though not the least, Miss Albers is a veritale mine of information relating to the life and activities of Rev. Dhammapala in India and her help will be invaluable if we undertake to prepare now a systematic Biography of the Founder.

We offer her our best thanks and congratulations on the completion of forty years of her valuable services to the cause of the Maha Bodhi Socieyt. May perfect health and peace mind her through the blessings of the Triple Gem!



# OBITUARIES

## *Sree Hirendra Nath Dutt, Ex-Vice President of Maha Bodhi Society.*

The Society has been robbed of a valuable friend Mr. Hirendra Nath Dutt, M.A., B.L., former Vice-President of the Maha-Bodhi Society, and Vice-President of the Bengal Theosophical Society, whom death took from us on the 15th September, at his residence. Mr. Dutt was a famous Bengali leader and a philosopher. His death is a great loss to our Society as well as to the country.

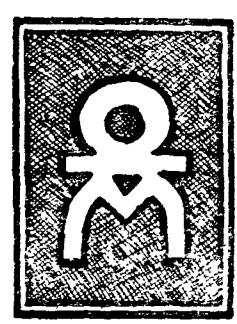
* * *

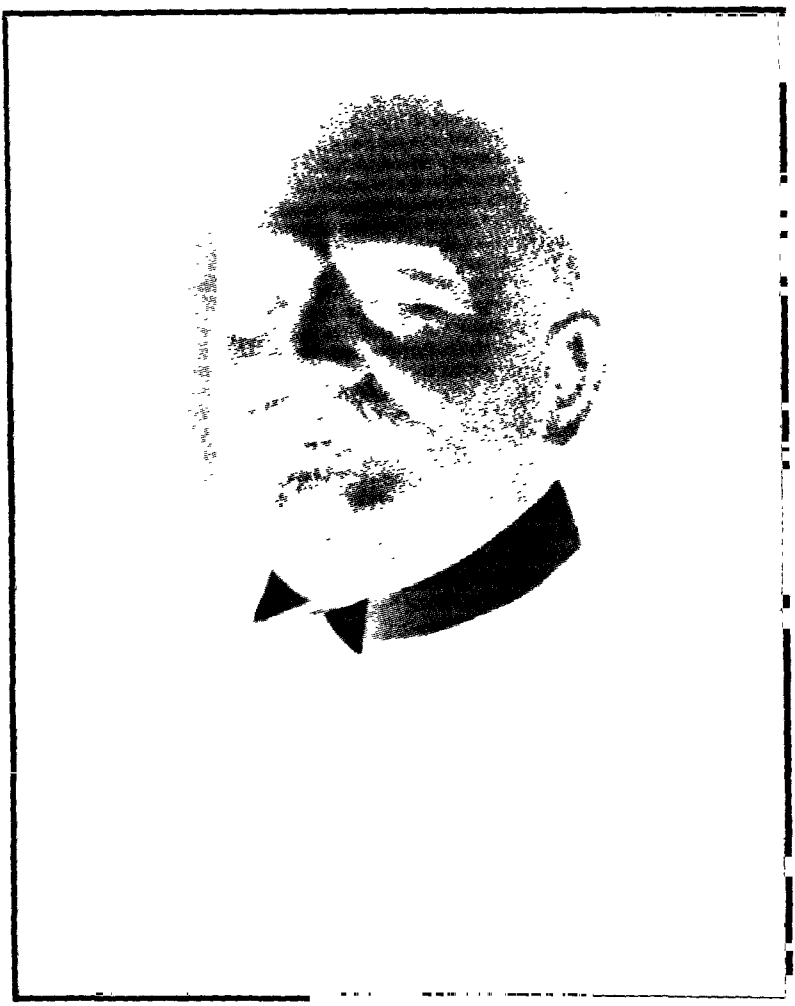
## *Mr. Amarasiri Jayawardhane.*

Grief has come to our Managing Editor, Rev. Neluwe Jinaratana, Bhikkhu-in-charge of Maha-Bodhi Vihara, Calcutta, in the death of a beloved brother D. L. Amarasiri Jayawardhana, who passed away quite suddenly on the 5th September 1942 at the age of 39. He was a man of action and of great influence to his countrymen who deeply mourn his loss. He was, for many years, chairman of the village council, Neluwa, where he took great pains in making rural improvements and all who knew him remember him with a loving heart. Our sympathy goes out to the Managing Editor to whom the news of this brother's death was a stunning blow. But it is at such time the religion of the Compassionate One soothes the heart and gives inner strength.

Two other British friends of our Society, Sir Francis Younghusband and Mrs. C. Rhys Davids also passed away and we remember their services with gratitude. Sir Francis visited (1937) our Calcutta Vihara and delivered a learned address on his "Impressions of Buddhist Tibet". Mrs. Rhys Davids closely followed our activities and contributed many valuable articles to our journal.

EDITOR.





SIR MANMATHA NATH MUKERJI,
The Late President of the Maha-Bodhi Society of India.

# THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA
IN MAY 1892.

*"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."*

—MAHAVAGGA, VINAYA PITAKA.

Vol. 50. ] B. E. 2486 NOV.—DEC., C. E. 1942 [ Nos. 11—12

## SIR MANMATHA NATH MUKERJI, THE LATE PRESIDENT OF THE MAHA-BODHI SOCIETY

BY DR. SYAMA PRASAD MOOKERJEE,

*President, Maha Bodhi Society.*

The void created by the death of Sir Manmatha Nath Mukerji will remain unfilled for a long time to come. A great Judge and Jurist as he undoubtedly was, he was greater as a man and a patriot. He was an Indian in the truest sense of the term, proud of the achievements of his race and at the same time deeply conscious of the need for revitalising the diverse elements, often torn by internal differences, that compose the great Indian community. As President of our society he rendered manifold services to the cause of the spread of Buddhist culture and thought in India and inspired confidence in the hearts of all his co-workers. We mourn today the loss of a friend and a leader whose noble example of high thinking and simple living will inspire generations of workers in this land.

# SIR MANMATHA NATH MUKERJI

By Hon'ble Mr. Justice C. C. Biswas,

*Vice-President, Maha Bodhi Society.*

Sir Manmatha Nath Mukerji's life was spread over such a wide canvas that it is difficult to do justice to it in a few words. I shall content myself with touching upon only a few of the striking lineaments of that remarkable man. Of his intellectual eminence it is needless to speak: all the resources of a keen and alert mind were his. But in him the qualities of the heart far outshone those of the head, and this was the secret of the hold, the unparallelled hold he had over the affection and esteem of his countrymen. There have been few public men whose death has been more widely mourned, or more keenly felt with the poignancy of a personal loss. To know him was indeed to love him. The soul of kindness, he had not the heart to say no to any body who sought his help, or to any call that was made on his time and energies, provided he saw in it an opportunity of serving his fellow men. He was untiring in his efforts to do good to others. Few men were called upon to shoulder so many burdens, and fewer still who so meekly bore the uncomplaining yoke. He had a genius for friendship, and the friends he made, and they were countless, he grappled to his heart with hoops of steel. He rose to high positions, but position never turned his head. His doors were open to all, and this was because his heart was closed to none. His urbanity of manners or suavity of disposition was not a mere garment to be put on and put off at convenience or choice, but was an integral part of his being. He was the embodiment of true culture, one who radiated sweetness and light as spontaneously as a flower radiates fragrance. In a word, he was one of Nature's gentlemen. His softness was, however, the very antithesis of weakness. He could never submit to any wrong or injustice, and he would never surrender his principles, whatever the cost. A man of sturdy independence of character, nothing could shake him in his determination to do what he believed to be just and right. His moral fibre was indeed of the very strongest.

Of the many institutions which Sir Manmathanath had served in his life-time, the Maha Bodhi Society occupied a place second to none in his heart. For 18 years he was its President, and the Society can never re-pay the debt of gratitude it owes to him.

How sad to think that such a life should be lost to the country at this juncture in her history!

# A GREAT LOSS TO THE MAHA-BODHI SOCIETY

By Devapriya Valisinha

It was a sad telegram that gave me the news of the death of my esteemed and much loved friend, Sir Manmatha Nath Mukerji, the President of our Society. I felt the sad event the more keenly because I was far away from him and could not once see him during his prolonged illness. During my illness at Calcutta he paid me frequent visits and as was his wont, always spoke most tenderly to me, this was the last time I saw him on earth. He granted me only three months leave. If only Fate had permitted me to return then, I should have seen my dear friend once more. But unfortunately that was not to be. He was always tender and affectionate to me, and he loved me not only as his co-worker in a noble cause, but he looked upon me as one of his own family. I knew of his illness, but never thought that it would take such a bad turn.

Sir Manmatha Nath stood high in the legal profession. He received his M.A., B.L. degrees in the Calcutta University. For many years he practised in the Calcutta High Court as a lawyer and in 1922 received the appointment of a High Court Judge, from which post he rose after time to the position of a Chief Justice of Bengal. This is a proof of the intense activity of the man.

After his retirement from the High Court he was appointed Law Member of the Viceroy's Council, which office he held for several years. In spite of his official duties, he found time to serve his country. He was President of the Hindu Maha Sabha and of many other useful Societies. Ever humble he received a poor and unknown man with the same grace as one of high position, and for all he had a kind heart and an open hand. In 1925 he became the president of our Maha Bodhi Society.

He was a true friend and admirer of our late revered Anagarika Dharmapala and showed his great respect for the latter by never failing to attend any of the Anagarika's memorial meetings. It was his constant endeavour to improve the Maha Bodhi Society and to aid in the spread of Buddhist culture. I must not forget to mention the services he rendered us when we intended to celebrate the Golden Jubilee at which time he proved an unfailing co-worker. His memory lingers fondly and we shall never forget so dear a friend.

# THE PASSING AWAY OF OUR PRESIDENT

By Bhikkhu N. Jinaratana.

With the death of Sir Manmatha Nath Mukerji the Maha Bodhi Society lost a true friend and a very useful adviser. Ever since my acquaintance with him I always found him very friendly, helpful and courteous, and he always looked upon the workers of the Maha Bodhi Society as members of his own family. He was ever solicitous about our well-being. I have often wondered, how in the midst of his many activities, he still found time for us. Whenever we went there, we were called to his presence without delay. A sweet humility was his striking characteristic. On one occasion during a previous illness he called me to his bed-aside. He then told me how seriously ill he was, and that he had doubts about his recovery. "Therefore", he added tenderly, "give me your blessing, and if I am to be no longer with you, continue the work of the Society diligently." I then blessed him by saying *sutras,* which pleased him greatly. On several occasions we chanted *parittas* before him and performed ceremonies for him in the Shrine room of our Vihara. On a previous occasion his illness was thus cured. But unfortunately he fell ill again and became bed-ridden. I often went to see him, but found that he had no longer the power of speech. His medical advisers strictly forbade visitors to enter the sickroom. I then wrote him a letter saying I wished to see him and recite the *Buddha Mantras* in his presence. Upon that he sent for me at once. I went together with other Bhikkhus to perform the religious duties. We found him a very sick man indeed. Still he received us kindly. Upon our meeting we both felt very sad, tears filled the eyes of both of us, for we knew in our hearts that this was our last meeting on earth, and when I did receive the news that he had departed, I felt deeply grieved. Then accompanied by other bhikkhus I went to the house where his body lay in state and performed the last Buddhist rites.

**Aciram watayam kayo pathawim addhisessati**

**Chuddo apeta vinnano nirattanwa kalingaram.**

## TO THE DEPARTED

By A. Christina Albers

He lived his life, the sands of time are fleeting.
Too soon the hour that called the pilgrim home,
We send him now our last fond farewell greeting
Blessings be his wher'er his feet may roam.

There is no death, life floweth on forever
In yon great regions past all space and time
Nor will the ties of friendship ever sever.
So his place now in those fair realms sublime,

Still feel we yet the friendship that he bore us,
And feel the blessing that he still does give.
His life stands as example e'er before us,
His noble deeds of love will ever live.

And when the good die, gentle airs are blowing
Soft voices call to spirit-rest and peace.
He entered on that stream—which ever flowing—
Bears on the pilgrim to the Great Release.

---

## "BUDDHISM AND DEFENCE"

By Mr. A. D. Jayasundara

Under the above heading Mr. Basil Crump has an article in the last Vesak number of this journal, advocating warfare in defence of person and property against any aggressor. We Buddhists will be disloyal to the Master and lacking in common courtesy to an earnest student of the Dhamma, if we do not point out the grave fallacy of this conclusion, which is fraught with immense mischief, though preached and propagated in all innocence and good faith by a professed admirer of the religion. This is all the more reason why we should at the earliest opportunity, and in emphatic terms repudiate such a pernicious heresy. The pity of it is that Mr. Crump quotes and relies on only one solitary passage purporting to be a pronouncement of the Master. The pity is all the greater when one finds that the words attributed to the Lord Buddha

are a spurious interpolation by Dr. Paul Carus in his well-known book "The Gospel of Buddha".

Unfortunately Mr. Basil Crump refrains from giving reference for his quotation. But if the reader will only take the trouble to look up pp. 126 to 129 of Dr. Carus' treatise he can easily trace the passage which runs as follows:—

A Jaina general asked the Buddha whether it was wrong to go to war for the protection of homes and property. The reply was: "The Tathāgata teaches that all warfare is lamentable in which man tries to slay his brother, but he does not teach that those who go to war in a righteous cause after having exhausted all means to preserve the peace are blameworthy. . . Struggle then O general, courageously and fight your battles vigorously but be a soldier of truth and the Tathāgata will bless you"—what a marvellous apologia for warfare!

Dr. Paul Carus was undoubtedly guilty of a grave indiscretion when he in all innocence and best will made this interpolation by imputing to the Lord words which He never uttered. But at the same time the late Dr. Carus was a scrupulously honest man and scholar. So he annexed a table of reference (see p. 238) in which he stated that paras. 15 to 30 in Chapter LI, were his own "Explanatory Additions".

The above quoted passage which he put into the mouth of the Master occurs among the interpolated paras, and is therefore Dr. Carus' own and certainly not the *ipissima verba* of the Master.

It is deplorable that these words were placed within inverted commas, thereby misleading even a careful student like Mr. Crump, not to speak of the ordinary unworthy reader of this journal and of Dr. Carus' mischievous book.

A couple of years ago I pointed out in the *Mahabodhi Journal* this selfsame grave error when Rev. Silabhadra published a Bengalee translation of Dr. Paul Carus' popular work Aryadhamma.

The writer is grieved to find Mr. Crump repeating the blunder and even emphasizing it in the very next issue of this journal. On p. 250 he writes:—

"In my article 'Buddhism and Defence' (p. 151) I quoted the Lord Buddha's advice to a Jaina General to fight bravely in defence of home and country and this is just what China has been doing against heavy odds for the past five years etc."

If Mr. Crump's contention is right Tipitaka-passages galore should be forth-coming, justifying, warfare in any shape or form, instead of spurious interpolations by a German-American scholar.

# THE PURPOSE OF LIFE

By Mr. Daya Hewavitarne

*(Secretary: Buddhist Representative Council for Europe)*

1. The more the problems of human happiness and progress are studied, the greater becomes the conviction that we should all be living much more satisfactorily in every way, if clearer knowledge of the purpose of life were more widely diffused, and as Buddhists we have the opportunity of doing so.

2. Few people seem to be aware of the fact that they are preaching all the time, and that the most effective sermons are those which are seldom put into words. A moment's reflection might convince them that this is the case. The purpose of preaching is to influence, and influence is flowing from us continually without our thought or effort. It proceeds from us unconsciously as fragrance from flowers, and it has a power that attracts all who come within its range. The most persuasive argument for kindness is the kind heart that does deeds of love without thought of recognition or reward. It is life that counts—character is the mightiest force in the world.

3. Even the force of the spoken word depends upon the sympathy and conviction with which it is uttered. Eloquent speech that has no conviction behind it is hollow and ineffective, while the simplest words spoken from the heart carry an irresistible influence.

4. When truth, gentleness and love shine in the daily life of the mother, the children are unconsciously moulded by her gracious spirit. A noble Teacher creates an atmosphere in which falsehood cannot live. A faithful workman by simply being what he is, elevates the tone of a factory. Two or three earnest Dayakayas are the inspiration of a vihara and save it from decay. This was the thought of the Buddha when he said: "Go ye, Oh Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, Oh Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure".

5. It cannot be too strongly insisted upon that the only real way of influencing others is to possess right feelings towards them. Reproof is worthless, unless it is prompted by love. Only hearts can touch hearts. To benefit others we must be sympathetic with them. This was the custom of the Buddha.

6. Every thought is a force and affects those about us for good or evil. This is a Truth that the world is only beginning to realise. If in silent moments we send our thoughts of anger, hatred and jealousy, these will awaken kindred thoughts in others, and will come back with increased violence upon ourselves. But if our thoughts are of sympathy and love, our peace will return to us. This was the thought of the Buddha when he said: "Hatred does not cease by hatred, hatred ceases only through love".

7. And now, what is a Buddhist expected to do? He is expected to do his duty, the duty of being gentle and affectionate and helpful to those of his own level; the duty of protection, kindness, helpfulness and compassion to those below him. Whenever a person comes within our circle of life, let us look to it that he leaves that circle a better man, the better for his contact with us. When a sorrowful person comes to us, let him leave us a little less sorrowful for our having shared his sorrow with him. When a helpless person comes and we are strong, let him leave us strengthened by our strength and not humiliated by our pride. Everywhere, let us be tender and patient, gentle and helpful with all. Do not let us be harsh. There is enough of sorrow in the world. Let us be careful that the world may grow better and happier because we are living in it.

8. What are we here for, save to help each other and to love each other and to uplift each other? Watch how your influence affects others; be careful how your words affect their lives. Your tongue must be gentle, your words must be loving. Let us be compassionate to all living beings. You can never be wrong in helping your fellowman and in putting your own needs behind the supplying of his wants.

9. It seems obvious that the human race will never rid itself of the destructive forces of international war and industrial strife until these facts are clearly recognised. It is only necessary to reflect on the experience through which the nations of Europe have been passing during recent times, in order to realise the appalling lack of knowledge of the principle of cause and effect. What we have thought and done in the past is the determining factor in present experience, and it is the way we live our present lives that will determine our lives yet to come.

George Eliot was truly inspired when she wrote:

"Our deeds march with us from afar,
And what we have been makes us
what we are".

# HOW TO OVERCOME IMPURITIES

P. S. LAKSHMINARASU, B.A., B.L.

Once the Blessed One gave a lesson to the Bhikkhus at Savatthi on the subjugation of all *asavas*, impurities. To the thoughtful it is a matter of wise consideration and to the thoughtless it is one of foolish consideration. He said, "While the fool lets impurities which have not arisen spring up and those which have sprung up increase, he who reflects wisely gets rid of them by insight, subjugation, right use, endurance, avoidance, removal and cultivation and gives the *asavas* no chance to arise or increase."

Walking in the *Noble Eightfold Path* the wise man perceives and comprehends the noble ones and good men and is trained to consider what ought to be considered and to ignore what ought not to be considered. But the ignorant and unconverted man lacks this training and the power of discrimination. Because of the want of insight he considers the *asavas* of lust, life and ignorance and loses himself in the wilderness of delusion of the six notions, namely, 'I have a self', 'I have not a self', 'By myself I am conscious of myself', 'By myself I am conscious of my non-self', 'Myself is knowable, has reaped the fruits of good and evil deeds committed here and there', or 'My soul is permanent, lasting, eternal and unchanging in nature and will continue for ever and ever'. He thereby allows impurities to spring up and multiply ; and is not able to see the end of suffering. But due to his insight the wise man rejects lust, life and the six delusions as unworthy of his consideration and puts them down within him and does not encourage their new arising. Because of his discrimination he frees himself of the fetters binding a man to self, to hesitation and dependence on rites, ceremonies and worship, considers the *Four Noble Truths* alone as worth considering and finds that he has reached the end of suffering.

By the subjugation of the organs of sight, hearing, smell taste, touch and mind, a wise man does not harbour any *asavas*. But by failure to subjugate these organs, these impurities arise and multiply vexing and distressing the fool.

While wrong use of necessaries like dress, food, abode, medicine and other comforts for the sick helps the *asavas* to thrive, their right use nips them in the bud. A man's clothse are solely meant to cover his nakedness, to ward off the cold, the heat, wind and sun to prevent the contact of his body with snakes, gadflies and mosquitoes. Food (alms) is for the sole use of sustain-

ing the body in life, for repairing its losses in the event of injury, for helping the consumer in the practice of a holy life and for strengthening his will to overcome the past suffering and to incur no new suffering. By the nutriment he takes, he must be at ease everywhere and free from blame. The proper use of a home is to keep off the bad effects of climatic conditions, insect and vermin and to secure the delight of privacy. Medicine and nursing are intended to relieve the sick. A man should not abuse any or all of these necessaries for mere sport, sensual enjoyment or for his adornment and beautification.

To him who endures cold and heat, hunger and thirst, wind and sun, contact of gadflies, mosquitoes and snakes, abusive words, bodily suffering and pain however sharp, brutal, severe, unpleasant, disagreeable and destructive even to life, the *asavas* do not spring up to vex and distress him.

A wise man avoids a rogue elephant, a wild horse, a furious bull, a mad dog, a snake, a stump on the road, a thorny bramble, a pit, a precipice, a foul sheet of water, a dangerous seat or walk and bad companions. To such a man, impurities do not exist, but to him who does not avoid what ought to be avoided, *asavas* come like swarms of locusts.

By prompt removal of thoughts of lust, anger and malice and of a sinful and evil disposition and by making them still-born as it were, a man would not be nursing the impurities and has no dread of them and of the untold suffering that comes in their wake.

A wise man prefers seclusion, is passionless (detached) and elects himself to be in the utter ecstacy of contemplation. For he knows that all the phases of the higher wisdom, namely, wakefulness, inquiry (investigation of truth), energy, joy, peace, earnest contemplation equanimity, are dependent on them. On the cultivation of these higher virtues, he finds that thoughtlessness is entirely eliminated. In him *asavas* do not find any shelter. But he who does not abandon them by the cultivation of the qualities of higher wisdom sooner or later finds himself enmeshed in the coils of *asavas*, that is to say, in suffering beyond measure.

The Master said, "Overcome all *asavas*, brethren, and you have rolled away fetter and made an end of pain. "All the wise monks who heard the word of the Lord were glad at heart and exalted His word —*Adapted from Majjhima Nikaya.*

# MONOTHEISM AND THE RELIGION OF CAUSE

By A Buddhist

The God-believer attributes everything to God. God creates evil and he creates the good. He creates light as well darkness. Nobody has seen the creator, and yet the priest of god prays to the creator to do this and to do that, and to protect him. One man asks his god to break the teeth of his enemy. Another man asks him to confound his enemy. And the god is prepared to do whatever the man asks of him. Who sends the plague? God. Who sends relief? God. One prophet prayed to god to stop rain, and god stopped the rain for several years ; again the prophet prayed to god to send rain, and he sent rain. They made their god an automaton. Some one said that his god gets angry daily. The character of some of the gods are worse than the worst of criminals. They say that god can do anything, and he violates the law daily. He is like the despotic king. The god takes the king as his example, and the despotic king takes god as his example. And poor humanity is the sufferer. Justice is cast to the winds. What horrid cruelties are committed in the name of the creator in the different religions known as monotheistic.

One god got angry with his people and threatened to destroy them ; but the leader of the party reasoned with the god and showed him that he was wrong, and that if he did what he proposed, other people would blame him as being a god of mischief. "Turn from thy fierce wrath, and repent of this evil against thy people." The god repented of the evil, it is said.

Why should an all powerful god create such a bad world? The monotheist answers and says that such a question should not be put! The history of the different gods shows that they have done most foolish things. Whether the gods were foolish, or whether the men who wrote about the gods, were fools we do not know ; but one fact is clear that no god who had wisdom would commit a blunder twice. Monotheistic religions are many. Each cult says that his god is greater than the other creator. So many gods so many creators to create this one world. A certain religion says that its god created this world some four million years ago. Another religion says its god created the world 6,000 years ago ; another religion says that its god created the world 7,000 years ago. One god made a whole community of people wander in a wilderness for forty years, until the entire generation that had done evil was consumed. In India the freebooter has his own god. Before he goes to

rob he prays to his god to help him to plunder people, and as compensation the god gets a sacrifice of a human being. One god went to fight with the enemy, and having defeated the enemy received as his own portion of booty six hundred and three score and fifteen sheep, three score and twelve beeves, three score and one asses and thirty-two persons, and the gold offered to the god was sixteen thousand seven hundred and fifty shekels. One god threatened an adulterer that "I will raise up evil against thee, and I will take thy wives before thine eyes and give them unto thy neighbour, and he shall lie with thy wives in the sight of this sun."

Certain gods do the work of the devil as well. One god exhorted saying "he that is unjust, let him be unjust still: and he which is filthy let him be filthy still." One of the gods of a popular religion helped men to uncleanness through the lusts of their own heart. For this cause God gave them up unto vile affections.

Some gods are fond of the blood of bullocks, some gods require the blood of human beings; some gods go to war like generals in an army, some gods are jealous, some are angry. One god offered his own son to save the world from his own wrath. He is like the man that cut his own nose to spite other people. No god has done his work for all time to come. Where is Jupiter? Where are the gods of Babylonia, Assyria, Egypt? Where is the god of Sinai and Horeb and Eden? Where is the god of Ierael? They were once very powerful but not now. At one period of Indian history Brahmā was very powerful, but to-day there is not one to do him reverence. The gods also die.

In the religion of Buddha gods are under the immutable law. They die and are born again. Instead of a creator the Buddha enunciated a law and showed a cause for every effect. The laws are fixed and cannot be altered to suit the whims of a god. No god can change the seasons, neither can a god make a mango seed to bring forth other than a mango sapling. He showed causes and a way to get rid of effects by avoiding such causes as would produce evil. The cosmic process is fixed, and no god can alter it. The Buddha shows how the laws are working and exhorts the people to find the means to escape from them, and the way is the noble eightfold path and the goal is peace and wisdom and happiness. He who has won freedom is gone out of the clutches of the gods. The gods see him not when he escapes from their net.

*(To be continued)*

# TO THE SAGE

By Amarasiri Weeratna.

The Sage of all ages and time,
Whose feet the gods adore,
The tower of Wisdom Sublime
To him for refuge I go.

He has crossed the waste of life,
The flower of the human race.
He has left the den of strife,
For Nirvana's happy solace.

Dark ignorance he dispelled
With his lamp of the noble Truths.
Now safe is the ocean wild,
The surety of heaven now soothes.

Undaunted hero and sage,
Loadstar in rebirth's waste,
The conqueror of death and age
Adorations, to him all praise.

He has left Sansara's vale,
For the peace which knows no end,
Who Sansara's sea did sail
Forlorn men to befriend.

Our grateful hearts to thee,
As flowers to the sun awake,
Our loftiest aim shall be
To follow in thy wake.

## WELCOME SPEECH BY BHIKKHU M. SANGHARATANA, ASSISTANT SECRETARY, MAHA-BODHI SOCIETY, ON THE OCCASION OF THE ELEVENTH ANNIVERSARY OF THE MULAGANDHAKUTI VIHARA, SARNATH

VEN'BLE SIRS, MR. PRESIDENT, LADIES AND GENTLEMEN,

We have gathered here to-day to celebrate the eleventh anniversary of the Mulagandhakuti Vihara. This very Vihara, which on previous occasions of the anniversary was the meeting place of our brethren from all parts of the world, looks to-day sad and gloomy. It is a mere coincidence that we have amongst us to-day so many Buddhist brethren from Burma and China who have lost their homes and have had to leave their countries under tragic circumstances. We all wish and pray that they may soon regain their lost heritage.

It is customary for the General Secretary of the Maha Bodhi Society to offer you all a hearty welcome and fraternal greetings, but in his absence it has become my duty to offer you all, individually and collectively our heartiest welcome and thank you for being present here at considerable trouble and expense at this sacred place where our Lord turned the "Wheel of Righteousness". Our Society is very grateful to the Hon. U Htoon Augn Gyaw, Finance Minister of Burma, who has come all the way from Simla to take part in this sacred function and to guide our deliberations. I cannot proceed further without thanking our coworkers who have taken a lot of pains in making arrangements for this celebration at such short notice. Our friends will forgive us if we are unable to make their stay comfortable.

Owing to the present day world situation, we decided to hold the anniversary on a very small scale. The holy relics of the Lord Buddha, presented to us by the Government of India are only exhibited for public worship on this occasion and we are glad most of our Buddhist brethren have availed themselves of this rare opportunity.

In spite of the critical international situation and the financial crisis through which we are passing, we continued our activities unabated. We cannot forget to mention here the name of our ever generous helper —Seth Jugal Kishore Birla whose purse is always open for our requests, but we cannot trouble him too often and wish to request our Buddhist brethren to help us.

In the field of education our work is contituing as usual. We have here an English Middle School and a Primary Free School in which we have recently opened a Girls' class and hope the attendance in it will soon increase. We are sorry to inform you that we had to close the Hindi Middle School owing to financial difficulties. Several of our well-

wishers have donated a room each in the new Vidyalaya building and you will all be happy to hear that our worthy President of to-day's meeting has also donated a room. Each room costs Rs. 1,800/-. We wish to raise our Vidyalaya to High School standard, but we cannot do this till we are able to build two more rooms.

Our Free Dispensary is another useful institution maintained by us with the generous help of the Government of the United Provinces and several private donors. We wish to thank them all for the help they are giving in this humanitarian work. Several thousand patients are treated every year and we are making improvements in this institution with the limited resources at our disposal.

In the field of publication we have not lagged behind. The oldest Buddhist monthly in English "The Maha Bodhi" is regularly appearing from our Calcutta centre. A monthly in Hindi entitled "Dharmaduta" is published by us from here. We are glad to report that since its publication thousands of Hindi knowing friends have become interested in Buddism. If funds are forthcoming we wish to add a few pages more to give translations from Buddhist texts.

Since we met last we have been able to bring out the following works :—

Abhidhamma Philosophy, Part I & II by Tripitakacharya Bhikkhu Jagadish Kashypa. Nawaneetatika—a commentary on Abhidhammathasangho by the revered Buddhist scholar Prof. Dharmananda Kosambi is another addition to the Philosophic works we have published. He has also written a commentary on Vishuddhimagga which is in the press. Prof. Kosambi gave a series of lectures on the Abhidhamma to the Bhikkhus of Sarnath. Sister Vajira, an Englih lady, who is a resident of the place, is translating the "Suttanipata". She has brought out the two parts of this scripture, "Uragavagga and Chullavagga". She has also written a useful pamphlet on the "Daily Life of Lord Buddha". All these books have been published at the expense of the authoress. Suttanipata's translation in Bengali is another book which we have published. The entire cost of this publication has been borne by Dr. Dasarathi Datta of Chandanagore. *Bhagwan Hamare Gautama Buddha, Buddha Vachan* and *Buddha* in Hindi were reprinted by us. Life of Buddha in Frescoes has also to be reprinted. One of our Bhikkhus Rev. U. Dhammajoti has just completed a new translation of the famous book, the "Dhammapada" in Nagari characters with English translation and in Roman characters with the English translation. For the benefit of the Urdu reading public we have brought out an Urdu edition of the *Buddha* written by Bhadanta Ananda Kausalyana. In the Newari language we have brought out two pamphlets namely "Seela Aur Maitri Bhavana" and "Puja Vidhi". All these publications are having a good sale and the income from them is being utilised for future publications.

There is a great scope of work in this line and we appeal to our friends to give us whatever they can to bring out small pamphlets being translations from Buddhist texts.

As regards the activities of other centres in Calcutta, Bombay, Madras, Malabar, Buddhagaya, Gaya, Nautanwa, Lucknow, Delhi, Mukteswar and Ajmer, they are doing all that is possible to make people get interested in Buddhism and helping Buddhist brethren in paying their homage to the sacred places in India. We have Rest Houses at all these places. Sankhassa is a place where we wish to build a small rest house. We are sure our efforts in this direction will meet with success and we also hope that one day, we Buddhists will see our sacred Buddhist Temple at Buddhagaya, transferred into Buddhist hands.

In the Himalayas we have recently been entrusted with a monastery belonging to the well known family of Wong. We have stationed a priest there who has opened a school and a free dispensary for the benefit of the hill people. I may mention here that Mr. T. Wong and his family are contributing a handsome donation towards the maintenance of the centre.

I need not take more of your valuable time in narrating various other activities of the Society, as you must be anxiously waiting to hear our worthy President and other speakers. In the end I may assure you that any help given to us will be utilised in the best possible way to bring back Buddhism into the land of its birth.

I thank you all once again for the encouragement you have given us by your presence.

Lastly we beg to invoke the blessings of the Lord Buddha upon you all.

May You All Be Happy.

Akkodhena jine kodham asadhum sadhuna jine

Jine kadariyam danena saccena alikavadinam.

## THE ELEVENTH ANNIVERSARY OF THE MULAGANDHAKUTI VIHARA SARNATH

*(The Hon. Mr. Htoon Aung Gyaw presided over the function.)*

The Eleventh Anniversary of the Mulagandhakuti Vihara was celebrated at Sarnath, with great zeal and enthusiasm on the 21st and 22nd November, 1942. Last year the Society had made elaborate arrangements to celebrate the anniversary in an extraordinary manner along with the Golden Jubilee of the Maha Bodhi Society, but the war in the Pacific constrained the Golden Jubilee Committee to postpone the function *sine die*. So there was no anniversary of the Mulagandhakuti Vihara last year. This year too, the existing conditions both internal and external led the authorities of the Society to draw up a very modified programme. The meagre attendance to the sacred function from far and near marked a wide contrast to the records of previous years. There was only one solitary visitor from Ceylon. The friends, well-wishers and sympathisers of the Society, and the very large student community of Benares could not participate in the Anniversary this year, due to acute transport difficulties. However, it is gratifying to note that the intense interest shown by the Buddhist community at Sarnath indicated the fact that their religious fervour has not abated an inch, though they were surrounded by war clouds everywhere.

The whole of the sacred site was tastefully decorated with Buddhist flags, banners embossed with Buddhist Texts and other Buddhistic symbols. Sarnath once again appeared as a centre of living Buddhism, where monks representing various nationalities moved on the ancient Migadava.

The Hon. Mr. Htoon Aung Gyaw, President-elect of the Anniversary arrived from Simla on the 20th morning and was received by the members of the Society and residents of Sarnath. On the same morning he visited the Burmese Rest House and had a long talk with the Burmese refugees staying there. He promised to do somethng for those in-charge of the refugees to keep the latter engaged.

On the 21st morning the Bhikkhus gathered at the sacred shrine and recited Pali Texts and at 9 A.M. the Rev. M. Sangharatna Bhikkhu, Incharge Mulagandhakuli Vihara assisted by Bhikkhu U. Dhammajoti took out the Holy Relics of the Lord Buddha for public worship. There was a fairly good gathering. The Hon. Mr. Htoon Aung Gyaw worshipped the Relics first. He was followed by the Maharaja of Mymensingh and the members of his family. After the Relic Exhibition the party left to see the Sarnath Museum.

Mr. A. C. Banerji, Curator of the Museum. received the Hon. Mr. Htoon Aung Gyaw and explained the historical development and causes which led this ancient and holy site into oblivion. The Minister was very much pleased with the fine workmanship of the Lion Capital of Asoka, and the Buddha image in preaching attitude (Dhammachakra Mudra), belonging to the Gupta period in the Indian history. He remarked, "Mr. Banerji took me round the Museum showing and explaining the exhibits. He had a remarkable tale to tell and very interesting. I shall look forward to the day when he will put down in writing his studies of art at and round Sarnath."

The Sacred Relics procession, which is one of the most attractive items of the celebraition started from the premises of the Vihara at 4 P.M. The Bhikkhus, belonging to Burma, Ceylon, Nepal, Tibet and India, the lay Buddhists consisting of distinguished visitors from Burma, the inmates of Sarnath. the students of the Maha Bodhi Schools and teachers all took part in the procession. The President-elect as custodian of the Holy Relics, sat on the elephant. The procession passing through the ruins entered the temple compound by the main gate and after perambulating thrice round the Vihara, terminated at the entrance to the Vihara. The proceedings of the Anniversary began by taking Pancha Sila.

In welcoming the President of the evening, Rev. M. Sangharatana, Assistant Secretary, Maha Bodhi Society, said, "Our Society is very grateful to the Hon. Mr. Htoon Aung Gyaw, Finance Minister of Burma, who has come all the way from Simla to take part in this sacred function and to guide our deliberations. This very Vihara, which on previous occasions of the anniversary was the meeting place of our Buddhist brethren from all parts of the world, to-day looks sad and gloomy. It is a mere co-incidence that we have amongst us to-day so many Buddhist brethren from Burma and China, who had to leave their countries under tragic circumstances. Inspite of the critical international situation and the financial crisis through which we are passing, we continued our activities unabated. We cannot forget to mention here the name of our ever generous helper Seth Jugal Kishore Birlaji, whose purse is always open at our requests ; but we cannot trouble him always, and I wish to request our Buddhist brethren to help us. As regards the activities of other centres in Calcutta, Bombay, Madras, Malabar, Buddhagaya, Gaya, Mukteswar, Nauntanwa, New Delhi, Lucknow and Ajmer, our co-workers in-charge of these places did what was possible to make people interested in Buddhism and helped Buddhist brethren in paying their homage to the sacred places in India."

Bhikkhu Ananda Pandita, a very well-known Buddhist Sayadaw from Burma explained in Burmese, the religious significance of the ceremony and the history of the relics enshrined

in the Temple. He was followed by Tripitakacharya Bhikkhu Jagadish Kashyapa, lecturer in Pali, Benares Hindu University. He spoke in Hindi and said that the Doctrine of Buddha is much more needed to-day than in any period of the history of mankind. He cited the famous text from the "Dhammapada"—"Hatred never ceases by hatred in this world, but by love alone does it cease. This is an ancient law." If it was true twenty-five centuries back, it is so to-day. Sister Vajira, an English Buddhist nun remarked, "The great Buddhist missionary of Ceylon, the late Ven. Sri Devamitta Dharmapala, who succeeded in securing this sacred place for the Buddhists, saw one of his dreams fulfilled in the completion of this Temple ; and this was mainly due to the late Mrs. Foster of Honolulu, who being converted to the Dhamma, gave a huge amount for the construction of this Vihara. It is our sacred duty as Buddhists to keep the lighted torch of Dharmapala's ideal burning. He has handed that torch to us. To-day we are celebrating the Eleventh Anniversary of this Vihara. And on such an occasion, as this, I wish to convey the sincere greetings of all Buddhists in England, many of whom would give much, just to be with us here to-day". Rev. Dhammananda who spoke next said, "When I look at this meeting which is almost insignificant in comparison with our previous meetings I feel rather discouraged to speak. In previous years we could witness very large gatherings here.

But to-day as we are cut off from our neighbouring Buddhist countries, we have here a very small gathering. Yet for all that this is no reason to worry remembering that the first council that took place here consisted of only five members. Buddha preached his gospel to five deciples only. But to-day we have more than five and therefore there is still room for us to be encouraged. Moreover our meeting, though small, is of great importance to us, for we sincerely wish peace and prosperity to this disturbed world. To-day the world is very much disturbed and we hear the call for peace from every nook and corner. It is when a man is thirsty that he seeks water to quench his thirst and it is when the world is disturbed, that the message of peace should be preached.

Sarnath being a peaceful solitude, still maintains something of that light which was kindled by Buddha over 2500 years ago, and something of that charming atmosphere is still to be found hidden in its natural beauties around. Sarnath has been a centre of religious activities since the day that Buddha paid his first visit to the place. Let us hope that the world will hear the echo of peace once again from this solitary home of righteousness."

U Tun Hal Pru, speaking on behalf of the Burmese said, "Buddhism was born in India two thousand six hundred years ago, and with the efforts of King Asoka and King Kanishka, it highly developed and reached its golden stage. But during the last few centuries, it

began to decline. Rev. Dharmapala, when he reached the age of eighteen came forward and gave up his property, wealth and relations, in fact, everything and founded this society, known as the Maha Bodhi Society, because he saw that Buddhism needed to be revived and rebuilt. He toured round the world three times, and succeeded in collecting large sums of money for the humanitarian work which was to spread Buddhism throughout the world for the glory of *Buddhasasana*. He worked up to the age of 68, when he breathed his last. At Sarnath, before he breathed his last, he told his pupils, the members of the Society, that he would like to be reborn twenty-five times to continue his benevolent work, because he thought one life was too short a period for his great undertaking. He left many monuments in the shape of temples, rest-houses, schools and colleges, libraries, hospitals and dispensaries. I am confident that the Society will flourish in the future with ever increasing vigour and success."

The Hon. Mr. Htoon Aung Gyaw, President, rose amidst applause and said, "The Burmese people would have given much to be present here by the hundreds on this occasion, but now as a result of the irreligious act of Japan, they have got to be content with the knowledge that one of their representatives has been called upon to preside over this function, and when they hear that I have been elected president this year, they will be happy." He conveyed to those present the greetings and good wishes of Sir Paw Tun, Premier of Burma, who would have been very happy to be present amongst them but could not attend owing to illness.

Recalling his visit to Sarnath as a pilgrim with his friends and relations six years ago, the Minister said that then he never thought that one day, six years hence, he would be asked to preside over the anniversary celebrations of this famous Buddhist Temple. The President urged the Maha Bodhi Society to propagate the Teachings of Lord Buddha in a wider circle and said that the Japanese who professed themselves to be adherents of Buddhism, had no religious feeling or respect for their Lord. Their religion, he said, was world domination. The fact that the religion in Burma was Buddhism did not make any special difference to the Japanese who had spread gloom over hundreds of happy Burmese families and several beautiful temples and Pagodas were razed to the ground by the Japanese bombers. He advised his hearers not to be misled by the sweet words and promises of the Japanese ; which were in no way different from those of their Fascist allies.

The minister, in conclusion observed that now, when the whole world was growing in darkness and the people all over the world were meditating in their mind for a means of escape from the chaos and darkness, they looked towards India—the Holy land where the Lord Buddha was born —to give them light and show them a better way of living in peace and happiness. He was sure that Sarnath would regain its former splendour

and glory in times to come and once again the holy ground of Sarnath would be the meeting place of holy seers and learned men.

Mr. T. Vimalananda in his thanksgiving speech said, "The Maha Bodhi Society of India is very grateful to you all and especially to our worthy president for the trouble he took to come down from Simla to take part in the august assembly. He is no stranger to us. He comes from a very distinguished Buddhist family of Arakan. His father is one of the Trustees of the Arakan Maha Bodhi Society." At the annual Buddhist re-union meeting, which was presided over by Tripitakacharya Bhikkhu Jagadish Kashyapa, he said, "If the Buddhists want to rescue Buddhagaya Temple from a Saivaite Mahant, now, is the time ; the pressure should come through the Chinese Buddhists." A resolution to the following effect was passed :—This Buddhist re-union meeting held in connection with the eleventh anniversary of the Mulagandhakuti Vihara learns with great pleasure that with the influence and efforts of the great philanthrophist Seth Jugal Kishore Birla, the teaching of Pali has been introduced in the Benares Hindu University and the great Indian Buddhist scholar Tripitakacharya Bhikkhu Jagadish Kashyapa, M.A., has been requested to teach Pali there. We are extremely grateful to Sethji for his various munificences to the cause of Buddhism, but much more importance is to be attached to his services. We all wish him long life and prosperity".

On the 22nd November, the Hon. Htoon Aung Gyaw, attended the school sports and took the chair at the prize distribution of the Maha Bodhi Schools. Mr. K. K. Roy, Head Master, Maha Bodhi Vidyalaya, read the annual report. "The Government of the United Provinces was pleased to give us a grant of Rs. 1,160/- last year and it came at a very opportune time, but this year it has been reduced to Rs. 925/-. I am very thankful to the Maha Bodhi Society that, though it is passing through a bad financial period, yet it was pleased to give the teachers the annual increments. Most of the students come from the neighbouring villages. We have arranged for the accommodation of the boys from distant places in a kachha building in the school compound. I am very grateful to Sister Vajira, who takes a very keen interest in the welfare of the boarders and has furnished the Boarding House with beds, shelves and lamp-stands. The boys are under the supervision of Mr. R. Singh, an assistant teacher of the Vidyalaya. The Hon. Minister Mr. Htoon Aung Gyaw, President of this evening has given Rs. 1,500/- to build a room in his name." In concluding his speech the President said that he was very pleased to record that the Maha Bodhi Society was trying its utmost to inculcate the tenets of the Buddha Dharma to the children through the medium of educational institutions.

# BOOK REVIEWS

THE DHAMMAPADA TEXT IN NAGARI WITH ENGLISH TRANSLATION—*By Rev. U. Dhammajoti. Published by Sister Vajira, Maha Bodhi Society, Sarnath. Printed by A. Bose, Indian Press Ltd., Benares branch.*

A handy pocket edition of the beautiful sayings that are old, yet ever new. The original Pali text is given side by side with the English translation. A small book like this cannot fail to be of the highest spiritual value, especially in these degenerate days. These faithful verbatim translations draw the mind of the reader to the ideals. The little publication may be carried in the pocket and taken out at odd moments and on whatever page the eye may fall, it will find the verses speak in golden script to the listening heart. The author and the publisher have done nobly in giving this small yet inspiring booklet to the general reading public.

THE SUTTA-NIPATA (PART II) CULA-VAGGA ENGLISH TRANSLATION WITH TEXT—*By Sister Vajira.* Published *by the Maha Bodhi Society, Sarnath, U. P.*

Sutta-Nipata is one of the most important books of the early Buddhist Canon. The author Sister Vajira is a learned English lady who joined the Buddhist Order and published last year the Part I (Nos. I—XII.) of the Sutta-Nipata which was keenly appreciated. In this Part II she gives us the suttas XIII—XXVI in the original Pali juxtaposed against her faithful and lucid English translation. Such a bilingual text would offer considerable help to all earnest students of Buddhism who find it rather difficult to follow the trends of argument through the Pali text. It is very creditable indeed to print such a book in these difficult days but the spontaneous generosity of lay devotees like Mrs. Neil Hewavitarne (the name is wrongly printed!) helped the author who also acknowledges her gratitude to the vetern Pali scholar Sri Dhammananda Kosambi.

The history of each sutra is happily recorded with some useful notes. We find the trace of hurried printing on page 131 (note) where the name of the author of *The Life of Ramakrishna* is spelt wrongly as Rowland. It should be Romain Rolland.

We recommend the book to all the colleges and libraries of India. Sister Vajira has earned the gratitude of us all by publishing such admirable translations of the Buddhist Canons.

THE BUDDHA SAHITYA SABHA OF CEYLON *is doing good work to the cause of Buddhism by bringing out useful publications. We have before us three booklets of the pamphlet series, artistic in appearance and well printed.*

BUDDHISM AND WESTERN PHILOSOPHY—*By Dr. B. E. Fernando, F.R.C.S. (Eng.). Price not given.*

An erudite scholar, the author is well able to handle this deep subject. The print of this pamphlet is however very small, and it means considerable strain to read this valuable treatise. It would have been better to bring it out on a larger scale, for the subject is of vast importance and certainly deserves the highest recommendation.

# NOTES AND NEWS

## *Condolence on the death of Sir Manmatha Nath Mukerji.*

An emergency meeting of the Maha Bodhi Society of India was held on the 5th January, 1943, at 4-A, College Square, Calcutta, to pass a vote of condolence on the death of Sir Manmatha Nath Mukerji, the President of the Society. Dr. Syama Prasad Mookerjee presided.

Dr. Kalidas Nag in proposing the vote of condolence said that Sir Manmatha Nath had been the president of the Maha Bodhi Society of India since 1924 when he succeeded the late lamented Sir Ashutosh Mookerjee. He worked whole heartedly for the last 18 years for the welfare of the Society and under his wise direction the Society could claim to have achieved much. His death was thus an irreparable loss not only to the Maha Bodhi Society in particular but also to the cause of Buddhism in India as a whole.

Mr. Raja Hewavitarne, Trustee of the Indian Maha Bodhi Society and a member of the Ceylon State Council in seconding the motion said that in Sir Manmatha Nath the Society had lost a revered leader and a faithful friend.

It was further decided to hold a public meeting at the Maha Bodhi Hall some time this month in memory of Sir Manmatha Nath. The Hon'ble Mr. Justice C. C. Biswas, C.I.E. will preside.

## *Buddhism and Higher Hinduism.*

Sir Manmathanath Mukherji was not only an outstanding lawyer of Bengal but a devoted champion of the cause of Buddhist Revival in India. On the death of Sir Asutosh Mookerjee, the ever loyal friend of Rev. Dharmapala, Sir Manmatha joined our Maha Bodhi Society as its President and served the society for 18 years (1924-1942). A pious Hindu of liberal outlook, he was ever eager to develop understanding between the Hindus of India and our Buddhist friends of Ceylon, Burma, China and other countries of Asia. To him Lord Buddha was a veritable incarnation of the Vedic God Vishnu who is even today hailed as the Preserver of Life. And we all know that sanctity of Life and non-violence (Ahimsā) to all living beings was the corner stone of Buddhist religion. So Sir Manmatha, like his noble predecessors, Rajendralal Mitra and Sarat Chandra Das, Haraprasad Sastri and Satis Chandra Vidyabhusan, Narendranath Sen and Asutosh Mookerjee, offered wholehearted cooperation to the cause of Buddhism. May we hope that the enlightened members of the Hindu Mahasabha of which Sir Manmatha was a veritable pillar would come forward to help the Maha Bodhi Society with funds to encourage the *comparative study* of Hinduism and Buddhism. Such a fund would be the most fitting monument to the noble departed who firmly believed that the cause of world Peace could be best served by the rapprochement of Buddhism and higher Hinduism.

* * * *

## *Mr. Frank R. Mellor.*

Our friend, Mr. Frank R. Mellor, an English Buddhist, has informed us that he has entered the Sangha as a novice. Mr. Mellor is no stranger to the readers of the Maha Bodhi Journal, to which he has been a frequent contributor of poems, stories and other articles. He has been a member of the Society for many years, and by his deep rooted sincerity and brotherly feeling has won the hearts of all. We wish him long life, health and spiritual progress under the blessing of the Triple Gem.

* * * *

## *Scholarships in the Maha Bodhi Vidyalaya.*

We are glad to inform our readers that the following scholarships have been offered in the Maha Bodhi Vidyalaya :—

1. Mrs. Neil Hewavitarne in memory of her husband—to the most needy boy.
2. Mr. Wimaladharma Hewavitarne in memory of his father late Dr. C. A. Hewavitarne—to a poor religious minded boy.
3. Mr. W. V. Perera—to a boy standing first in the study of "Dhammapada".

As most of the boys in the Maha Bodhi Vidyalaya are very poor—hardly able to continue their studies without any outside help, we request our friends to kindly give a scholarship in their name. Rs. 12/- a year are required for a scholarship.

* * * *

## *Our Patron.*

Our patron Sir D. B. Jayatilake, came to India as a special representative of the Ceylon Government and is now staying at New Delhi. We are happy to have him as the Patron of our Society. The main object of his coming is to foster good relations between India and Ceylon. Any question that may come up in connection with this matter will be answered by him. We do not doubt that he will be successful in his mission. His duties are no doubt of a peculiar nature, but he is the man to ably handle them. We wish him good health to enable him to complete his noble work.

* * * *

## *The Nautanwa Buddhist Rest House.*

The Buddhist Rest House at Nautanwa owes its existence to the untiring efforts of Ven. K. Siriniwasa Thero High Priest of Maha Bodhi Society. Annually a very large number of visitors visit Lumbini—the birth place of Bhagavan Gautama Buddha. The Buddhist pilgrims from different parts of the world suffered much as there was no suitable rest house to accommodate them. Very frequently they had to pass the winter night on the platform of the railway. This Rest House has removed a long felt want. Our revered Bhikkhuji has contributed over Rs. 2,000/- towards its construction. He has donated the Building to the Maha Bodhi Society and we accept it with the same Buddhist spirit. Mr. and Mrs. L. G. Perera of Ceylon has donated money for a room with the equipments of furnitures.

* * * *

## *The Maha Bodhi Free Dispensary.*

With the result of enemy occupation of Burma and Malaya, the Society's income has greatly decreased. Yet the Society is carrying on its various humanitarian activities with unvarying spirit. The Maha Modhi Free Dispensary is verily a boon to the people of the locality and to the neighbouring villagers. The average attendance is over 500 per month. If helps are forth-coming the Society can provide a few beds for indoor patients. Mr. K. L. Chhibbar, who recently accepted Buddhism is contributing his mite towards the maintenance of the dispensary.

* * * *

## *The Pavarana Ceremony at New Delhi Vihara.*

*The Pavārana utsav*, or the termination of the Buddhist lent period was celebrated on the 23rd October at the New Delhi Buddhist Temple. A meeting was held at the beautiful lawn. Bhikkhu Dhammaloka, Bhikkhu D. Sasanasiri, Prof. S. N. Mitra, Sjt. S. K. Barua and other gave interesting and instructive discourses on the Life and Teachings of the Master. The Maha Bodhi Society expresses its sense of gratitude to all those persons who contributed towards the success of the function.

* * * *

# INDEX TO MAHA-BODHI

## VOL 50 2485-86 / 1942.

### A


A Chapter in the History of Lanka—By D. A. De Silva ... 88
A Christian Misunderstands Buddhism—By Jagadhiswarananda ... 211
A Glance on Asokan Art—By Bharat Putra ... ... 198
A Great Loss to the Maha Bodhi Society—By Devapriya Valisinha 375
A Horse on Journey—By Dr. R. L. Soni ... ... ... 196
An Evening Work—By Frank R. Mellor ... ... ... 99
An Account of Dr. Rabindranath Tagore's Visit to Ceylon in 1934 —By Dakshina Lankaputra ... ... ... ... 201
And Buddha Smiled—By Muriel Jefferies Hurd ... ... 180
A Noble Wife—By Rev. Metteya ... ... ... ... 263
Anagarika Dharmapala and Maha Bodhi Journal By Sir Don Baron Jayatilaka, Kt., ... ... ... ... ... 297
Annual Report of the Maha Bodhi Society of India for the year, 1941 275
Art for Victory—By Nicholas Roerich ... ... ... 43
Artist's Reaction to old Indian Paintings—By Sree Bhabani Churn Law ... ... ... ... ... 347
A Spiritual Hero—By Basil Crump ... ... ... 312
Atta or Anatta—By Arya Mitra ... ... ... ... 214
A Wesak Thought—By A. Christina Albers ... ... ... 131


### B


Birth day Anniversaries of Devamitta Dhammapala and Mahopasika Mary E. Foster—By Sj. Hemchandra Naskar, Mayor, Calcutta 307
Book Review ... ... ... 81, 223, 289, 359, 394
Buddhist Women of Fame—By Sister Vajira ... ... 34
Buddhism in Malaya—By Madam Wong Fook Mee ... ... 50
Buddhism in the Eyes of Westerners—By Bhikkhu Dhammapala ... 78
Buddhism and World Peace—By Susil Chandra, M.A., B.A. (Hons.), L.L.B. ... ... ... ... ... 102
Buddhism in India—By Umesh Chandra Muttsuddi, Saddharma Prawardhaka ... ... ... ... ... 106
Buddhism and Defence—By Mr. A. D. Jayasundara ... ... 377

Buddha and Vedanta—By Bhikkhu Dhammapala ... ... 128
Buddhism and Defence—By Basil Crump ... ... ... 149
Buddhism in South India—By Nilakantha Sastri ... ... 157
Buddha's Advice ... ... ... ... ... 229
Buddhist Shrines—By Rev. Arya Asanga ... ... ... 260
Buddha day Celebrations in India ... ... ... 283
Buddhas Ideal of Humanity—By Prof. Sukumar Ranjan Das, M.A., Ph.D. ... ... ... ... ... 345
Burma—The Land of Pagodas—By Senater U Tha Zan U, B.A., B.L., K.S.M., A.T.M. ... ... ... ... 115

## C

Ceylon's Chief Minister's Visit to Sri Dharmarajika Vihara, Calcutta 355
Concerning Aum Mani Padme Hum Hri—By Alexandra David Neel 251
Contribution of Buddhism to Hindu Culture—By Prof. A. S. Altekar, M.A., L.L.B., D.Litt. ... ... ... ... 132

## D

Development of Personality—By A. Edirisinha ... ... 218
Dharma Chakra—By Bhikkhu N. Jinaratana ... ... ... 274

## E

Eleventh Anniversary of the Mulagandhakuti Vihara ... ... 389
Entry of Buddhism in China—By Dinesh Chandra Sircar, M.A., Ph.D. ... ... ... ... ... 188
Eternal Mind—By Frank R. Mellor ... ... ... 256

## F

Forty Nine Years Ago—By Mr. Sukumar Haldar ... ... 309
Free Will—By Bhikkhu Dhammapala ... ... ... 342

## G

Gupta Buddhism and the Regeneration of Modern Western Art—By Dr. H. Goetz ... ... ... ... ... 139

## H

He Walked in the Footsteps of the Buddha—By St. Nihal Singh ... 4
Honour to Whom Honour is Due—By Sumana Devi ... ... 299
How to Overcome Impurities—By P. S. Lakshminarasu, B.A., B.L. 381

## I

Invocation—By Jayasena Vijaya Ratna ... ... ... 31
In Memorium—By Prof. Nicholas Roerich ... ... ... 302

## K

Kiswaste—By Frank R. Mellor ... ... ... ... 52

## L

Leper Sin—By Rev. Metteya ... ... ... ... 351
Life Sketch of Devamitta Dhammapala—By Upasaka ... ... 314
Lord Buddha to Ananda ... ... ... ... 123
Lord Buddha—The First Liberator of Slaves—By Bhikkhu Metteya 173

## M

Manimekhalai—By P. S. Lakshmi Narasu, B.A., B.L. ... ... 57
Meditation—By Bhikkhu J. Kasyapa, M.A., Tripitakacharya ... 231
Message—From Sj. Devapriya Valisinha, Mr. Raja Hewavitarane and Ven. Pandit W. Sorata Thero ... ... ... 222
Message from Dr. Kalidas Nag ... ... ... ... 273
Monotheism and the Religion of Causes—By a Buddhist ... 383

## N

Notes and News ... ... 39, 82, 122, 224, 292, 363, 395

## O

Our Doctor's Story—By Frank R. Mellor ... ... ... 182
Our True Self—By U Ba, B.A., M.Sc. ... ... ... 265

## P

Patron's Generosity ... ... ... ... ... 221
Philosophy of Buddhism and Its Message to the World—By P. Vajiranana ... ... ... ... ... 1
Plain Talks about Religion—By Sukumar Haldar ... ... 241
Poems—By Elains Williams ... ... ... ... 210
Presidential Address on the Occasion of the Vaishaka Celebration of the Maha Bodhi Society in Delhi—By Dr. S. Dutt, M.A., Ph.D. 257

## R

Rev. Gyanasri Oggayana ... ... ... ... 194
Remains—By Prof. Nicholas Roerich ... ... ... 60
Rev. Dhammapala and 50th Anniversary of the Maha Bodhi Society —By Kalidas Nag ... ... ... ... 335

## S

Scene from His Life in Ceylon—By Rev. M. Sangharatana ... 329
Sri Devamitta Dhammapala, a Modern Bodhisatva—By D. C. Abeywardhana ... ... ... ... ... 328
Sir Manmatha Nath Mukerji, the late President of the Maha Bodhi Society—By Dr. Syama Prasad Mookerjee ... ... 373
Sir Manmatha Nath Mukerji—By Hon'ble Mr. Justice C. C. Biswas 374

## T

The Range of Thought—By Sri Nissanka ... ... ... 16
The Social Values of Buddhism—By Dr. Radha Kamal Mukherjee, M.A., Ph.D. ... ... ... ... ... 152
The Warkari Sect of the Deccan—An Offshoot of the Mahayana Buddhism—By K. A. Padhye, B.A., L.L.B. ... ... 28
The Paths—By A. Christina Albers ... ... ... 33
The Buddha on the So-called God Creator—By Narada Thero ... 47
The Lessons of the Rag—By Bhikkhu Metteya ... ... 63
The Life of Htutkhaung-Sayadaw—By Maung Po Nyan ... 64
The Buddhist Psychology—By R. L. Soni, M.B., B.S., F.R.H.S. ... 95
The Great one will Avail—By Nicholas Roerich ... ... 124
The Cultural Relationship of India and China—By His Excellency Tai Chi Tao ... ... ... ... ... 125
The Purpose of Life—By Rev. A. Dhammananda ... ... 144
To Lord Buddha on a Wesak Night—By B. Wilmot De Silva ... 147
The Spirit of Buddhism—By Mohendra Nath Sircar, M.A., Ph.D. ... 168
The Religion that Faces Facts—By F. G. Pearce, B.A. (Hon.), F.R.S.A., F.R.G.S. ... ... ... ... 193
The Precepts of Virtue—By Ven. Narada Thero ... ... 205
The Buddhist Conception of the Properties of Matter—By Bhikkhu Piyadassi ... ... ... ... ... 207
The Wheel of the Law—By Christina Albers ... ... 230
The Presidential Address on the Occasion of the Vaishaka Purnima Celebration of the Maha Bodhi Society in Calcutta—By Sree Bhabani Churn Law ... ... ... ... 239
Thought—Process Preceding Death—By C. L. A. De Silva ... 245
The Nameless Sage—By Sister Vajira ... ... ... 262
The Superman—By B. S. Lakshmi Narasu, B.A., B.L. ... 269
The Wheel of the Dhamma—By Dewapriya Valisinha ... ... 272
The Ven. Dewamitta Dhammapala—By Mr. J. R. Jayawardhana, Bar-at-Law ... ... ... ... ... 298
The Protector of Truth—By Bhikkhu H. Dhammananda ... 324
The Buddhist—By D. Amarasiri Weeratna ... ... ... 353

The Passing Away of our President—By Bhikkhu N. Jinaratana ... 376
To the Departed—By A. Christina Albers ... ... ... 377
The Purpose of Life—By Mr. Daya Hewavitarene ... ... 379
To the Sage—By Amarasiri Weeratne ... ... ... 385
The Eleventh Anniversary of the Mulagandhakuti Vihara ... 389

## U

University Education in Ancient India—By Mr. N. N. Ghosh, M.A. 111

## V

Ven. Dewamitta Dhammapala ... ... ... ... 193
Vaishaka Celebration ... ... ... ... ... 288
Ven. Devamitta Dhammapala Founder and Mrs. Mary E. Foster Benefactress of the Maha Bodhi Society—By Dr. C. J. Pao, Consul-General for China ... ... ... ... 304

## W

Waishaka Purnima—By Ven. Neluwe Jinaratana ... ... 221
Welcome Speech—By Bhikkhu M. Sangharatana, Asst. Sec., M.B.S. on the Occasion of the 11th Anniversary of the Mulagandhakuti Vihara ... ... ... ... ... 386
What Buddhism has done for Humanity—By Dewan Bahadur K. M. Jhaveri ... ... ... ... ... 20
What the Founder of the Theosophical Society did for Buddhism —By Basil Crump ... ... ... ... ... 83
When I first met him—By Bhikkhu Neluwe Jinaratana ... 333
With the Tashi Lama in China—By Basil Crump ... ... 248
World's End—By Bhikkhu Dhammapala ... ... ... 22

# LIST OF CONTRIBUTORS


**A**

Abeywardene, D. C. ... ... ... ... ... 328
Alexandra David Neel ... ... ... ... 251
Altekar, Prof. A. S., M.A., L.L.D., D.Litt ... ... ... 132
Amarasiri Weeratna ... ... ... ... 353, 385
Ariya Asanga, Rev. ... ... ... ... ... 260
Arya Mitra ... ... ... ... ... 214
A Buddhist ... ... ... ... ... 383

**B**

Ba, U. B. A., M.Sc. ... ... ... ... ... 265
Baron Jayatilake, Kt., Sir ... ... ... ... 297
Bhabani Churn Law, Sree ... ... ... 239, 347
Bharat Putra ... ... ... ... ... 198
Basil Crump ... ... ... 83, 149, 248, 312
Biswas, Hon. Mr. Justice, C. C. ... ... ... ... 374

**C**

Christina Albers, A ... ... ... 33, 131, 230, 377

**D**

Devapriya Valisinha ... ... ... ... 272, 375
Dhammananda, Rev. A. ... ... ... ... 144
Dhammananda, Bhikkhu H. ... ... ... ... 324
Dhammapala, Bhikkhu ... ... 22, 78, 128, 342
Dhakshina Lankaputra ... ... ... ... 201
Dinesh Chandra Sircar, M.A., Ph.D. ... ... ... 188
Dutt, Dr. S., M.A., Ph.D. ... ... ... ... 257

**E**

Edirisinha, A. ... ... ... ... ... 218
Elaine. Williams ... ... ... ... ... 210

**F**

Frank R. Mellor ... ... ... 52, 99, 182, 256

## G

Goetz, Dr. H. ... ... ... ... ... 139
Ghosh, N. N., M.A. ... ... ... ... ... 111

## H

Hemchandra Naskar, Sj., Mayor of Calcutta ... ... 307
Hewavitarena, Mr. Daya ... ... ... ... 379

## J

Jagadiswarananda ... ... ... ... ... 211
Jagadisha Kasyap, Bhikkhu, M.A., Tripitakacharya ... ... 231
Jayasena Vijaya Ratna ... ... ... ... 31
Jayasundara, A. D. ... ... ... ... ... 377
Jayawardhana, J. R., Bar-at-Law ... ... ... 298
Jhaveri, Dewan Bahadur K. M. ... ... ... ... 20
Jinaratana, Bhikkhu Neluwe ... ... 221, 274, 333, 376

## K

Kalidas Nag, Dr., M.A., D.Litt. ... ... ... 273, 335

## L

Lakshmi Narasu, P. S., B.A., B.L. ... ... 57, 269, 381

## M

Madam Wong Fook Mee ... ... ... ... 50
Maung Po Nyan ... ... ... ... ... 64
Metteyya, Rev. Bhikkhu ... ... 63, 173, 263, 351
Mohendra Nath Sircar, M.A., Ph.D. ... ... ... 168
Muriel Jefferies Hurd ... ... ... ... ... 180

## N

Narada Thero ... ... ... ... 47, 205
Nicholas Roerich, Prof. ... ... 43, 60, 124, 302
Nihal Singh, St. ... ... ... ... ... 4
Nilakantha Sastri, K. A. ... ... ... ... 157

## P

Padhye, K. A., B.A., L.L.B. ... ... ... ... 28
Pao, Dr. C. J., Consul General for China ... ... ... 304
Pearce, F. G., B.A. (Hons.), F.R.S.A., F.R.G.S. ... ... 193
Piyadassi, Bhikkhu ... ... ... ... ... 207

## R

Radha Kamal Mukerji, Dr. M.A., Ph.D. ... ... ... 24

## S

Sangharatana, Bhikkhu M. ... ... ... 329, 386
Silva, C. L. A. De ... ... ... ... ... 245
Silva D. A. De ... ... ... ... ... 88
Sister Vajira ... ... ... ... 34, 262
Soni, R. L., M.B.B.S., F.R.H.S. ... ... ... 95, 196
Sri Nissanka, Bar-at-Law ... ... ... ... 16
Sukumar Haldar ... ... ... ... 241, 309
Sukumar Ranjan Das, M.A., Ph.D. ... ... ... 345
Sumana Devi ... ... ... ... ... 299
Sushil Chandra, M.A., B.A. (Hons.), L.L.B. ... ... ... 102
Syama Prasad Mookerjee, Dr. ... ... ... ... 373

## T

Tai Chi Tao, His Excellency ... ... ... ... 125
Tha Zan U, Senator U, B.A., B.L., K.S.M., A.T.M. ... ... 115

## U

Umesh Chandra Muttsuddi, Saddharma Pravardhaka ... ... 106
Upasaka ... ... ... ... ... ... 314

## V

Vajiranana, P. ... ... ... ... ... 1

## W

Wilmot De Silva, B. ... ... ... ... ... 147

Central Archaeological Library,
NEW DELHI. 33456
Call No. 294.305 / M.B.
Author—
Title— Mahabodhi Vol 50

*"A book that is shut is but a block"*

CENTRAL ARCHAEOLOGICAL LIBRARY
GOVT. OF INDIA
Department of Archaeology
NEW DELHI.

Please help us to keep the book clean and moving.

S. B., 148. N. DELHI.